

Twenty-first Year of Publication

Church Management



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EVENING PRAYER

April, 1945

Volume XXI

Number Seven

Selected Short Sermons

By Earl Riney

The best ammunition misses the mark if the aim is poor.

* * *

To exercise your soul spend five minutes every morning thinking of some good you may do someone and then do it.

* * *

Somehow, we seem to spin our world out of our heart, and as we are so is our universe.

* * *

Your caliber is sure to be judged largely by the manner in which you take criticism. But do not forget this, the greater you become in independence and force and power the more fierce and strenuous will be your critics and fault finders.

* * *

Money can talk, but it never gives itself away.

* * *

Without tale-bearers there would be no tale-bearers.

* * *

Conduct is creed in action.

* * *

When a man is hospitable from loftiest motives, sooner or later God will bring angels to his door.

* * *

Faith's greatest victories often come out of fiery trials.

* * *

On the darkest day, when you have seemingly failed completely, your friend will love you and gather his fine powers to your help.

* * *

If you feel nobility of character you cannot help but radiate it.

* * *

Forgiveness is the perfume that the trampled flower casts back upon the feet which crushed it.

* * *

Remember that no matter what you choose for your life work, if it is something useful it will be worth while.

* * *

Inspiration is what comes out of a man, not what comes to a man.

* * *

If you distrust everybody else, people will begin to suspect that you have a dishonest streak in yourself.

* * *

One of the surest ways to grow unhappy is to start missing old things and one of the surest ways to grow happy is to discover new things.

* * *

The final test of a great service of worship or a great sermon is not its beauty or popularity but its power to change the lives of people.

* * *

Save your best thoughts, your best smiles, and your greatest self for those of your family. We are so apt to give our best to strangers, and keep our worst for those at home.

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Ministerial Oddities

Collected by Thomas H. Warner

Writing of his childhood, Dr. Lyman Abbott said: "When I was a little boy, my father went from Roxbury to Maine, and found there on the borders of a village a few acres, with a swamp, a sluggish brook, and a hillside of sand. He bought them and the practical New England men sneered at this foolish man' that had come down from the city and bought a sandhill and a swamp and a sluggish brook for a home. But he dug out the swamp, and opened the course of the brook, and covered the sandhill with trees and grass, and after he had worked five years, and nature had worked five more years or longer, 'Little Blue' came to be known through all that part of Maine as a beautiful spot."

* * *

"When Moody was four years old his father died leaving nine children. He was something of a problem boy. Referring to those days he said: "In the little red school house were some bad boys who ran things, and I was one of the worst. We had a man teacher, who used the rattan and took us by the ears and spun us round when we tried to do as we pleased. . . . And there was a lady teacher. Didn't we think we were going to make things hum! I said to the boys: 'Now we will have all the fun we want.' Well, the first one to be punished was Dwight Moody. . . . What do you think that teacher did. She sat down and told me that she had come to the school hoping to do good. . . . If she couldn't teach school without whipping the boys she would resign. She spoke lovingly and wept. That broke me all up. I would rather have had a rattan used than see her cry. I said: 'You will never have any more trouble with me, and the first boy that makes trouble, I will settle him'."

* * *

Robert Collyer, who came to America from England as a blacksmith, became a famous preacher, first as a Methodist and afterwards as a Unitarian. He returned to his old home to receive from Leeds University the honorary degree of Doctor of Letters.

* * *

Right Rev. James E. Freeman, the railroad man, became a bishop and built a cathedral. Writer, evangelist, social worker, friend of the nation's great men the bishop maintained the intensive program of his long career until he became ill. He was buried in the cathedral with which he was identified. Some \$12,000,000 was con-

(Turn to page 12)

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THE EDITOR'S DRAWER

BIBLE QUOTATIONS ARE TRICKY

I have a ministerial friend who likes to send friendly greetings on postcards, calling attention to some appropriate Bible verses. When one of the faithful is ill he frequently sends a word of cheer and suggests that he read III John: 2-4. The note went to a good female member of the flock but there is still a question as to whether he put the III before John. He thinks he did but she insists that he did not. The result was that she looked up John 2:4. That clergyman is still protesting that he put the III in the proper place.

William H. Leach.

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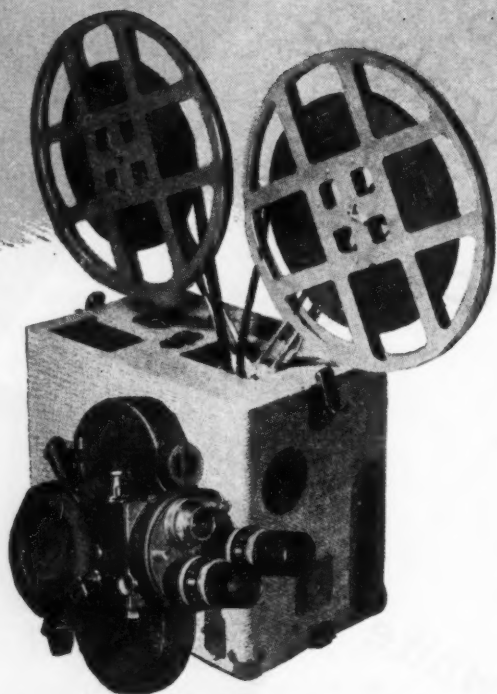
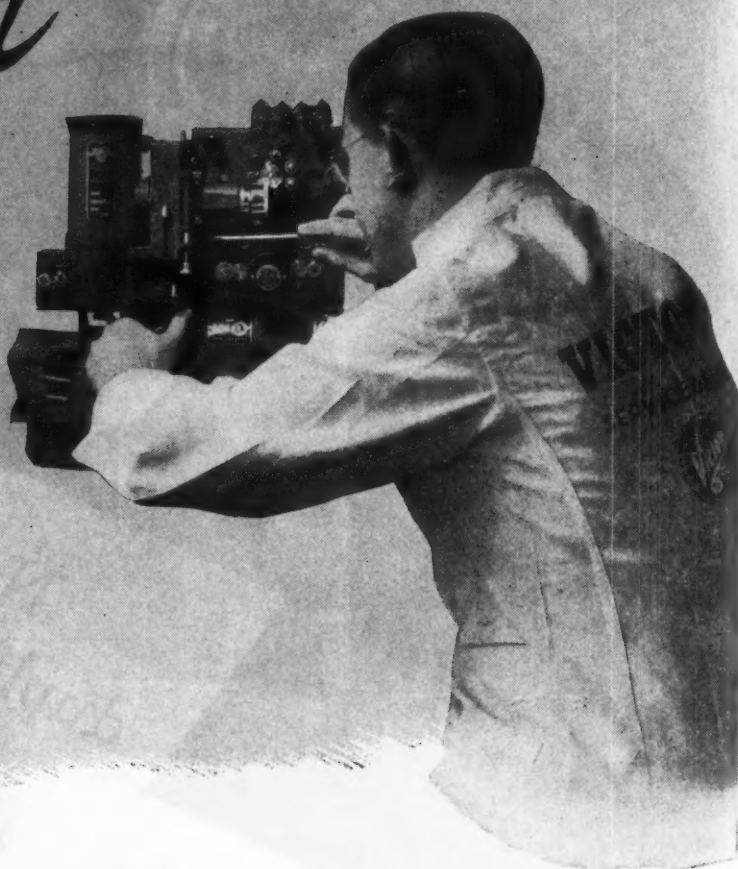
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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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For Religious Tolerance

A Message From the Editorial Advisory Board

THERE is increasing evidence of the rise in this country of a new era of religious intolerance which has at its center the Catholic-Protestant controversy. In many communities anti-Catholic societies have been formed which have as their main objective the maligning of the Roman Catholic church and its adherents. Some of these maintain secret membership lists and hurl their taunts without responsibility of signature. In several states bitter fights are waging over aid for parochial schools. The attempted boycotts of Protestantism in the nations of South and Central America have piled up resentment here. In the international field there is a protest against the pretensions of the Vatican to speak for all Christians.

We recognize that there are definite areas for disagreement and controversy. We do not fear controversy, but rather the methods used for carrying on the debates. Too many Protestants feel that the best method is through anti-Catholic organizations which heckle and libel. Too many Catholics use the weapon of economic boycott, trying in this way to punish those who dare to speak against their church.

We believe that the one way to stop the spread of religious bitterness is to recognize the areas of disagreement, bring the controversies out into the open, and repudiate clandestine methods of attack. We believe that Protestant denominations should repudiate each and every anti-Catholic organization which hides the names of its sponsors and conducts campaigns of libel and prejudice. We likewise believe that the Roman Catholic church would do well to discourage under-cover economic boycotts against publishers and business houses which may oppose policies of the church and permit open discussion of the issues involved.

There is room in America for many and

varied religious groups. We have always believed that, although the motivations of our religious faiths may differ, we are one in our constant desire for democratic freedom in our political expression and organization. Our traditional American liberty is dependent upon separation of church and state. No one religious group, Protestant or Catholic, should hope or endeavor to control our government. It is one thing to have the ideals and teachings of Jesus influence our legislators. It is quite another to have ecclesiastical organizations dictate policies of government.

We feel that it is the obligation of the minister to protest abuses in his own church as they may arise and his right to point out abuses in other fellowships. We urge, however, that in doing so, he appreciate that he is dealing with vital information and use every caution to make sure that the evidence he presents is correct and factual. The Christian pulpit is certainly no place for the pronouncement of unconfirmed rumors and prejudices.

We are conscious that the execution of this technique in religious controversy leaves our own Protestantism vulnerable at several points. Protestantism, as well as Catholicism, has been guilty of political ambition and spiritual tyranny. This realization of mutual responsibility should act as a stimulant to brotherhood.

Brotherhood flourishes in understanding and light; prejudice grows in the darkness. Any method which suppresses open discussion breeds darkness. Most of the world is anxious to avoid the racial and religious misunderstandings of the past and looks forward to a society of understanding and good will. This we believe can best be promoted by the policy herein presented.

(Signed) Everett Moore Baker,
Harold F. Carr,
William H. Leach,
Harold Cooke Phillips,
Robert B. Whyte.

(Turn to page 58)

The Private Life of the Lord's Prayer

by Conrad Henry Moehlman*

Variations in the Lord's Prayer have puzzled many people. We asked Professor Moehlman to give us the story in the manner of his recent paper, "The Private Life of the Ten Commandments."

AT THE close of a Sunday School session last November a troubled mother spoke up: "After we had ended the recitation of the Lord's Prayer in our home one evening last week, our daughter asked: 'Does God tempt me?' 'Why do you ask that?' 'Well, we just prayed: And lead us not into temptation. Does God do that?' I was confounded. What would you have said?" There were seventy other persons, most of them university graduates, who likewise were perplexed. In a college classroom the following day, not one student who had recited that petition over and over again could state what it signified. On the innumerable battle fronts of the contemporary war and on the ships of the navies of the western world, men of all faiths and of no faith are reciting the Lord's Prayer and wondering about "super-substantial bread," "debts," "trespasses," "deliver us from evil."

After a century of historical method, the history of the Lord's Prayer is somewhat better known. It is briefly narrated in what follows.

The Original Core of the Lord's Prayer

Thus ought ye to pray:
Father—hallowed be thy Name;
Let thy Kingdom come;
Give us each day sufficient bread;
And forgive us our sins;
And lead us not into temptation.

In Luke 11:1-4, the prayer is given a setting, or context:

One day, Jesus was praying at a certain place and, when he had ceased, one of his disciples said to him: "Master, teach us to pray, as John taught his disciples." Jesus replied: "When ye pray, say—

Father, thy Name be hallowed;
Thy Kingdom come;
Give us each day sufficient bread;
And forgive us our sins, for we too
forgive those that wrong us;
And lead us not into temptation."

In Matthew 6:9-13, the Lord's Prayer is inserted into the so-called Sermon on the Mount and expanded considerably:

"Ye, therefore, should pray thus:
Our Father, who art in heaven,
Hallowed be thy Name;
Thy kingdom come;

Thy will be done on earth as in heaven;

Give us *today* sufficient bread;
And forgive us our *wrong-doings*,
as we forgive those that wrong us;

And lead us not into temptation,
but deliver us from evil."

The expansions from Luke's form are italicized.

The Version Used in Other Early Christian Groups

There was a fourth form of Lord's Prayer current in early second century Christian circles and for centuries thereafter. Tertullian, Gregory of Nyssa, cursive manuscripts, testify to its existence. Followers of Marcion prayed: "May thy Holy Spirit descend upon us and cleanse us." Thus far this version of the Lord's Prayer has not been sufficiently explored.

Not one of these early forms of the Lord's Prayer contained a doxology. Modern critical translations of the New Testament do not contain a doxology. Twentieth century Greek texts of the New Testament omit the doxology. The Douay version omits it. So does the Anglican Catechism of 1549, the Book of Common Prayer, and Tyndale's New Testament of 1525. John Calvin knew that the doxology was "not to be found in the Latin copies." And now it might be added "not to be found in many ancient Greek manuscripts." Derived from Jewish prayers, the doxology first appears in the *Didache*, or *Teaching of the Twelve Apostles*, discovered in 1875, published in 1883, composed about the turn of the first century, which follows the form of Matthew but adds: "for thine is the power and the glory for ever. Pray thus three times a day," *Didache* 8:2.

The Lord's Prayer in Christian Worship

Nowhere in the New Testament are the Christian churches represented as employing the Lord's Prayer in worship. In the many references to prayer in the documents composing the New Testament one looks in vain for its public or private use. It seems strange that there should be no reflection of its use in the Acts of the Apostles with its abundant instances of prayer.

Its omission from the letters of Paul is very noticeable. With over seventy-five instances of the same word for "pray", found in Matthew 6:9 and in Luke 11:2, in the New Testament it occurs to no author to prescribe the use of the phraseology of the Lord's Prayer. The *Didache* orders its three-fold daily use by the churches.

For a time the catechumens were not permitted to repeat the Lord's Prayer. Its repetition was reserved for believers. The petition for daily bread was converted into a request for "our supersubstantial bread." In the development of the ritual of the Mass, this prayer found permanent use as well as in connection with baptism and the rosary. Some Protestant reformers at first suppressed the recitation of the Lord's Prayer in worship preferring instead a paraphrase of a particular petition. The Lutherans and the Reformed churches disagree as to the number of petitions.

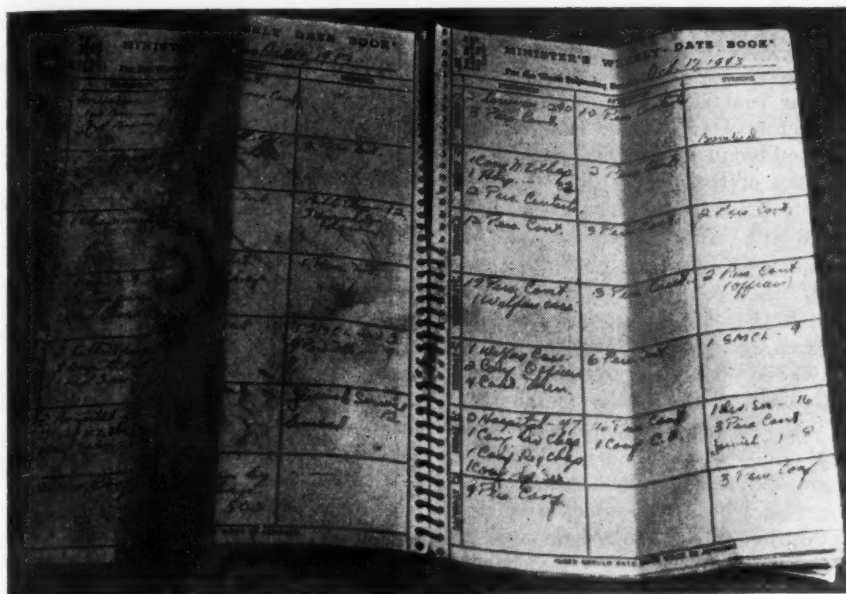
Folding of the hands during the repetition of the Lord's Prayer is a Germanic inheritance traceable to the fifth century. The magical significance assigned to the Lord's Prayer is witnessed to by its employment in Christian exorcism of the demons of witchcraft and pain, during the gathering of herbs to give them healing virtue and in ordeals. Thus, for example, in the ordeal by hot water, "the man who is to undergo the ordeal shall say the Lord's prayer . . ."

The Rule of St. Benedict orders that "at the close of matins and vespers every day, the superior shall recite the Lord's Prayer in the hearing of all, because of the quarrels which are apt to occur among the monks, so that the brethren, in their hearts uniting in the petition, 'forgive us our debts as we forgive our debtors,' may cleanse their hearts from sins of this sort. In other services, the last part of the prayer, 'deliver us from evil' shall be said responsively by all."

In recent years such conservative Christian scholars as Zahn have admitted that it is an "error to regard Our Father as a specifically Christian prayer," while others go on to say that "this entire prayer contains Hebrew forms" and it is a prayer "which even today any Jew could recite." Its background is especially the Quaddish, the

(Turn to next page)

*Lecturer on religion at the University of Rochester.



This Date Book Has Seen Action

RECENTLY our offices received an order for a copy of "The Minister's Weekly Date Book," from Chaplain Robert A. Uphoff, of Camp Lee, Virginia. In his letter he mentioned that he had carried a copy of the date book with him during twenty-two months' experience in the South Pacific and that it showed signs of wear. We asked that we might have the old copy for our files. Because the book contained certain military information he could not comply with this but the army did have the book photographed and we are able to show what a war scarred date book looks like.

The chaplain, assigned to the 3rd Battalion of the 145 Infantry Regiment, has seen plenty of action. He has been in the army since March, 1941. On June 12, 1942, he landed in New Zealand and from there worked his way to the fuzzy-wuzzies of the Fiji Islands. By April, 1943, he was on Guadalcanal. From there he was moved to the New Georgia Islands and was with his battalion when the attack was made on Bairoko Harbor, August 23, 1943. By November he was on Bougainville Island. On Christmas day the mission here was completed. On January 26, 1944, he was evacuated by



Chaplain Uphoff with worn date book

plane for hospitalization.

Chaplain Uphoff has been officially commended by Major General O. W. Griswold, a commanding general in the South Pacific and he has received the Legion of Merit for exceptional meritorious conduct. At Camp Lee he has been assigned as chaplain of chapel 4, in the Army Service Forces Training Center at Camp Lee. He holds the commission of a captain.

The Private Life of the Lord's Prayer

(From page 8)

Shemone Esreh and certain morning and evening prayers of Judaism: Let His great Name be extolled and hallowed throughout the universe which he created according to his will May his Kingdom be established in

your lifetime and your days
May your prayer be accepted
by your Father . . .
Forgive us our sins . . .
Do not lead us into temptation. . .

Give Us Each Day Sufficient Bread

The translations indicate that the phraseology of this petition is doubtful. The Longer Catechism of the Eastern Church renders it: "Give us daily our

bread for subsistence" with which the Twentieth Century is in agreement: "Give us today the bread that we shall need." The Confraternity version of American Catholicism revises the Douay: "Give us this day our super-substantial bread" to read: "Give us this day our daily bread." Moffatt has: "Give us today our bread for the morrow," while Goodspeed reads: "Give us today bread for the day." The American Revised Version finds it difficult to make up its mind.

The troublesome word is *epiousios* which appears at Luke 11:3, Matthew 6:11, and the Didache 8:2. Christian interpreters were accustomed to claim it as a specifically religious coinage and often claimed it occurred only in these Christian passages. Alas! Alas! Over one-half century ago, in 1889, a papyrus was published containing the word with secular significance. In 1915 a lexicon of words found in Greek papyri mentioned it. But it was 1925 before DeBrunner and Martin Dibelius independently noticed this reference. It is found in a memorandum of expenses for ordinary things like straw, peas, etc. and Preisigke translates: *fuer den Tagesbedarf hinreichend*. Deissmann had long contended that the word came from the secular not the religious vocabulary, and his guess was now confirmed.

The rendering "daily" bread derives from Syriac and Latin translations; Jerome's "supersubstantial" from Origen's comments; "for tomorrow" from the Gospel according to the Hebrews. But James 2:15 uses another Greek word for "daily". For Jesus to suggest prayer for "tomorrow's bread" seems to contradict Mark 6:8 and Matthew 6:25-32, and the manna hoarded for another day always spoiled (Exodus 16) before it could be eaten. Moreover, Greek translators should then have used *aurion* rather than *epiousios*. In Proverbs 30:8, Agur prays: "Give neither wealth nor poverty, but feed me with the food I need." Hence, "give us our daily ration of bread" or "give us day by day the bread we need" may be more in accord with the original significance of this petition than a desire to have the next day's bread in the cupboard today.

And Forgive Us Our Sins

At Matthew 6:14, the "Wyclif" version has trespasses and at Matthew 6:12, *dettis*.

The Tyndale version, 1525, uses trespasses in both instances but observe Tyndale's exact words: "and forgive us oure trespasses even as we forgeve them whych treaspas us."

Thenceforward the translations line up in favor of "debts" or "trespasses."

But it is not a matter of Catholic versions versus Protestant ones since not only the Long Catechism of the Eastern Church as well as the Douay and Confraternity versions of Roman Catholicism but also of the Calvinistic confessions of faith and the King James read "debts." The Anglican Catechism, however, by translating "and forgive us our trespasses as we forgive them that trespass against us" and the Book of Common Prayer following suit popularized the "trespass" usage.

Did Jesus join with his disciples in the prayer for the forgiveness of sins? Only later Christian theology could formulate the question. The New Testament describes the life of Jesus as a conquest and as an achievement, Matthew 12:31ff, Hebrews 12:1ff, Mark 10:17ff, and Jesus as in real need of prayer:

In the morning long before daylight, Jesus rose and went out, and going to a lonely spot, there began to pray (Mark 1:35).

After he had taken leave of the people he went away up the hill to pray (Mark 6:46).

Now after the baptism of all the people, and when Jesus had been baptized and was still praying, the heavens opened (Luke 3:21).

But Jesus used to withdraw to lonely places and pray (Luke 4:16).

Now about that time, Jesus went out, up the hill, to pray, and spent the whole night in prayer to God (Luke 6:12).

Afterwards when Jesus was praying alone, his disciples joined him (Luke 9:18).

Jesus ascended the mountain to pray, having with him Peter, John and James (Luke 9:28).

One day when Jesus had finished praying at a certain place, one of his disciples said to him: "Lord, teach us to pray as John taught his disciples."

Jesus, in the days of his flesh, offered prayers and supplications, with bitter cries and with tears, to him who was able to save him from death; and he was heard because of his devout submission. Though a Son, he learned how to obey from his sufferings; and, being made perfect, he became the source of eternal salvation to all who obey him, being named a high priest of the order of Melchizedek by God himself (Hebrews 5:7-10).

"As we forgive our debtors" appears in the pre-Christian period. For example, in Ecclesiasticus 28:2, the wise man says: "Forgive thy neighbour the hurt that he hath done; and then thy sins shall be pardoned when thou prayest." That was more than two hundred years before Jesus formulated the Lord's Prayer.

And this written more than a century before the common era goes far beyond the demands of the Lord's Prayer: "Hatred, therefore, is evil, for it constantly mateth with lying, speaking against the truth; and it maketh small things to be great, and causeth the light to be darkness, and calleth the sweet bitter, and teacheth slander,

and kindleth wrath, and stirreth up war, and violence and all covetousness; it filleth the heart with evils and devilish poison . . . Love ye one another from the heart."

"And Lead Us Not Into Temptation." Does God tempt man? This is the Gordian knot of the "Our Father!" Jesus said: "you shall not tempt the Lord your God!" And: "you must be perfect as your heavenly Father is perfect!"

The author of James was seriously disturbed by this theology: "Let no man who is tempted say, 'I am tempted by God'; God cannot be tempted by evil and he tempts no one" (James 1:13).

John Calvin, of course, could solve the problem but at least admitted that the petition was a stumbling block to the weaker brethren: "To some there appears a difficulty and harshness in our petition to God that he will not lead us into temptation, whereas, according to James, it is contrary to God's nature for him to tempt us."

Jesus, according to Matthew's gospel, was "led into the wilderness by the Spirit to be tempted by the devil! And the gospel of Luke lets Jesus be led for forty days in the wilderness by the Spirit while the devil tempted him!

The Christian is tempted. By whom? Not by God! By the devil or evil or Evil? Are these, then, stronger than God? Rationalize the situation; get much distance between God and evil, can the dilemma be escaped? Calvin is not afraid of the consequences: "... God may when he deems fit, deliver us to Satan, abandon us to a reprobate mind and sordid passions, and so lead us into temptation, by a righteous yet often secret judgment. . . ." The older orthodox theologians always faced up to: "And God hardened Pharaoh's heart that he hearkened not unto Moses and Aaron" (Exodus 7:13). The King James renders Isaiah 45:7, "I form the light, and create darkness: I make peace and create evil: I the Lord, do all these things."

Luther, always softer than Calvin, explains: "God indeed tempts no one but we pray in this petition that God would so guard and preserve us that the devil, the world, and our own flesh may not deceive us, nor lead us into disbelief, despair and other great shame and vice and that though we may be thus tempted we may nevertheless finally prevail and gain the victory." But the Gordian knot is still securely tied. And for Luther to begin his interpretation with that "right strawy" epistle of James!

Among the other interpretations suggested for this "hard petition" is the

eschatological explanation. Let us survive the fiery trials about to usher in the near destruction of the world. See I Peter 1:6; II Peter 2:19. There are two objections. There is no indication of this exegesis in the petition and such a view renders the petition valueless for all who have abandoned the parousia-faith set aside by history.

Those who say this petition signifies Christians must not harden their hearts against God when temptations come, labor hard but gain nothing though they pile one proof-text on the other—Hebrews 3:8, Deuteronomy 6:16, 9:22, Psalm 94. The do-not-lead-me-into-such-life-situations-where-I-may-yield-to-temptation explanation blinks at the major issue.

Another explanation sees in the petition a desire to rid one's self of dependence upon one's self. In the twenty-sixth Psalm David is represented as asking the Lord to test him, to try him, to prove him in heart and mind. David's strength was sufficient for all temptations! The Lord would discover that. But what occurred when the Lord withdrew his protecting care? David took a walk on the roof of the royal palace on rising from his siesta and saw beautiful Bathsheba taking a bath and fell into sin. This may be good preaching but it's an ancient instance of using a text as only a point of departure. Closely related to this is the thought of I Corinthians 10:13 which modernized would read: "No temptation overtakes a man relying on God beyond his power to endure. God can be depended upon to see you through all trials." Temptation, adversity, affliction, trouble are sent by God to test character. "Greet it as pure joy, my brothers, when you come across any sort of trial, sure that the sterling temper of your faith produces endurance . . .," James 1:2.

One might go on enumerating other attempts to resolve the "mystery" lurking in "lead us not into temptation" but we should merely be conforming the ancient petition to the demands of our ethical nature.

The Gospel of Jesus

Martin Luther discriminated between the gospel of Paul and the gospel of James, discounting the latter. He refused to count Hebrews, James, Jude and Revelation of John as primary books of the New Testament, ending his enumeration with "23.III Epistle of Saint John." Today numerous gospels concerning Jesus within the pages of the New Testament are recognized. There was the gospel of Jerusalem, the gospel of the transition, the gospel of Antioch, the gospel of Paul, the gospel of Ephesus, and several other gospels

(Turn to page 16)

Plan Now for Your Church Workshop

by Fuller Ross

Pioneering work has revealed that a wood and metal workshop in the church can be an asset in many ways.

IT HAS been reliably predicted that over 60 per cent of all new homes built in this country after the war will be equipped with modern home workshops. Some of these shops will be small, some will be large—depending upon the desires, ambitions and needs of the particular owner in his chosen field of metal, wood, or plastic workmanship.

In this connection, it must be realized that millions of adults of both sexes have been taught various workshop skills in war plants, and that these studies have been greatly augmented in our schools and colleges. The result is millions of church members who have learned the "feel" of tools and machinery, the joys of creative workmanship, have been imbued with a desire to continue the practice of their craft for pleasure or for profit or for both. The question here is: is the modern church, with its numerous and ever increasing community and social services, interested in developing the modern workshop for the benefit of both members and church?

The idea is not exactly new, though impetus will undoubtedly be given its furtherance after the war. A great many clubs, for instance, have either provided workshop facilities for interested members or for the more efficient management of the institution or both.

An interesting sidelight on this movement is the experience of the McCormick Theological Seminary, Chicago. This institution has made a notable success of a modern workshop among students, according to Norman E. Richardson, Director of the Department of Religious Education.

"We have invested approximately \$600.00 in workshop tools and \$150.00 in equipment for the shop at McCormick Theological Seminary. At first, we tried to provide a minimum in training in shop work for students who, during the summer time, were responsible for daily vacation church school programs. We tried to use salvaged lumber (fruit-crates), leather, and other materials following the suggestion of the federal government.

"Interest among the students has increased, however, until our programs

now include twenty courses of shop study. No formal credit is given the student for work in the shop, however. It is all on a voluntary and leisure time basis. A number of our students have made toys for use as Christmas and birthday presents for children. Some have made such articles as bookshelves, magazine racks, and other furnishings for their own homes or dormitory rooms. A substantial percentage of our students have had workshop training in high school or college.

"We expect a great increase in the use of the workshop after the war."

In considering the modern workshop as a possible church community undertaking, it may be well to consider ways in which it may serve the purpose of both membership and church:

1. For church property and equipment care and repair.
2. Simple church construction projects.
3. Private use of members for own purposes.
4. Production of useful articles for sale in raising church funds.
5. For production of holiday toys for charity work.
6. For handicraft and hobby classes.

Every church membership has a certain percentage of men, young or old, who have workshops in their homes, who are handy with tools and machinery. The majority of the boys in any church either are taking courses in one or more workshop skills at school, or have taken them in the secondary field, and this ready-made skill usually insures that the church workshop will be in good hands, and that



Professor Norman E. Richardson at his bench in the McCormick Theological Seminary, Chicago



Photos by Delta

The appeal of the workshop is universal. Girls as well as boys like to construct. It is a natural outlet for youth energy.



there will be plenty of willing ones to make use of its tools and machinery.

By proper management it is possible for the church to make such a workshop self-sustaining or even show a profit. In giving consideration to such a project the minister will benefit by keeping in mind certain fundamental points.

First, it is not necessary for the church to start off with a large or completely equipped shop. It may be only a small workbench, set of tools and one power machine under the basement stairs. Even space 7 by 10 will permit work projects which help keep the property in repair. The space should be as square as possible.

The floor should have rubber matting if possible, but if not, cement or concrete does very well, concrete enamel over the surface. Perhaps a jig-saw should be the first piece of machinery acquired because it makes possible the production of a variety of work projects. Then in order of importance: lathe, circular saw, jointer, drill press, sander, shaper, band saw.

Of course, the church workshop may be equipped for metal as well as wood and plastics work. There would be a metal lathe, metal cutting band-saw, metal work bench (with hardwood top) and grinder. The church must always bear in mind in setting up a workshop that wherever woodworking is done there is bound to be dust and debris. While dust collecting equipment is not vital, it is well to install sanders outfitted with electrically operated dust collectors which often are contrived from old vacuum cleaners. Tool racks and storage cabinets can be made from simple plans easily procurable (*) which also applies to tool panels of which some hang on the wall, some fit under benches, designed to conserve space.

*How to Plan a Home Workshop—Deltacraft Publications, Milwaukee, Wisconsin.

Eventually, the church will want a paint spray booth with simple spray gun to finish the things manufactured. Spraying is much faster than brushing, allows faster drying either for paint, lacquer or varnish. With a booth, an exhaust fan carries off all vapors.

Of course, the proper outlets for electricity must be arranged, and in conformity with local electrical codes. Daylight is best, but if that isn't possible what daylight there may be should be augmented by the proper amount and quality of artificial light. It might perhaps be a good idea for the church installing a workshop to consider a sound deadening system by covering ceiling and part of walls with acoustic material as there will then be no risk of annoying services or meetings in other portions of the building.

By far the most progressive churchmen today foresee an ever-widening field of family, community and social service in the postwar era. In an age of rapid mechanical development, and as a result of technological education during the war, a very large percentage of our church members are going to be very much interested in workshop skills after the war. That the church can make an extremely valuable phase of its work in this field cannot be doubted. That it can make a modern workshop pay is also probable. That it goes just that much further to bind the youth to the church, is obvious.

Ministerial Oddities

(From page 3)

tributed by 50,000 persons due to his efforts.

* * *

In *Barchester Towers*, Anthony Trollope has acutely described the workings of aspiration for high places. Archdeacon Grantly is speculating upon

his chances of a bishopric: "It was for no love of lucre that he wished to be Bishop of Barchester. He was his father's only child, and his father had left him great wealth. . . . But he certainly did desire to play first fiddle, he did desire to sit in full lawn sleeves among the peers of the realm, he did desire, if the truth must out, to be called 'My Lord', by his reverend brethren." * * *

The potency of Spurgeon's preaching is illustrated in this story. A man went to a shop near the Tabernacle to buy some strawberries. He was about to turn out a basket to see if the fruit was as good underneath as on the top. The shopkeeper exclaimed: "You needn't do that, sir, we belong to Mr. Spurgeon, and he won't have any such tricks as that." * * *

A correspondent said: "I knew the reporter who took down Mr. Beecher's sermons for the *Brooklyn Eagle*. It was his way to call at Beecher's house on Sunday morning and accompany him to church. Sometimes, he told me, Mr. Beecher would stand at the top of the stairs in his home, his braces dangling, and invite me up. Then, while he was shaving, he would give me his text and subject, but sometimes he would decide upon his theme as we approached the church door.

"Occasionally he would change his subject when he reached the pulpit, and tear the fly leaf out of a hymn book for his rough notes. The fact is, of course, not that Mr. Beecher prepared little, but that he was always preparing, and I suspect that his normal intellectual temperature stood at what would be, for most of us, fever point. He had no 'barrel,' he never preached the same sermon twice."

NO FEAR OF DEATH

Why should a Christian be afraid of death? To be afraid of that larger life is a species of atheism. Doubt of the future means doubt of the present. It means that the Master, who went down through death and came up and said, "I am the resurrection, and the life: he that believeth in me . . . shall never die," is not dependable for the ultimate things, and therefore not for the immediate things. As the little bird on a twig of the tree, when the storm is about to twist it off its perch, might say, "All right; twist me off—I have wings," so we say to death, "Twist me off my earthly perch—I have another alternative—I have immortality, God." Nothing can shake that.

Real Christians live well and they die well.

E. Stanley Jones in *Abundant Living*; Abingdon-Cokesbury Press.

Postwar Churches to Avoid Extremes

Reported by T. Otto Nall

Elbert M. Conover, director of the Interdenominational Bureau of Architecture gives us a picture of the postwar church.

ALTHOUGH architects can see as much evidence of divine handiwork in a steel beam as in a stone arch, most of the church buildings to be started when wartime restrictions are lifted will not be modernistic, Elbert N. Conover told me. He had just come from a meeting of the North American Conference on Church Architecture and the American Guild of Church Architecture, and he amplified his statement with quotations.

"Architects and churchmen alike," he said, "feared that extreme styles in design would be detrimental to the interests of the Church as it seeks to carry on its ministries of worship, of fellowship and of education. It stands for permanence and stability in the community. It must be careful not to use styles that may associate its buildings with passing fads."

"Of course church builders will avail themselves of advances that have been made in heating and lighting and ventilating. Air conditioning, for instance, is likely to become common even in the smaller buildings, for it has already demonstrated that it is good economy. But new materials and equipment will be used with caution. Architects will be inclined to let the testing and improving proceed before adapting the new things to church use."

In some detail Dr. Conover explained plans that had been exhibited by architects from Boston, Houston, Knoxville, Philadelphia and New York to show how the \$500,000,000 worth of Protestant building will make a large place for social and recreational activities. "This takes into account the special interests of returning service men and women," he suggested. "If they are ever to have the sense of belonging to a fellowship of Christians, the church must become the real community for its congregation."

"The religious education needs of children and young people loom large in the planning," Dr. Conover continued. "Plans on the drafting boards make carefully thought out provisions for the different age groups, for church architects have seen that the old mass-meeting type of Sunday School is a thing of the past."

"Has poor housing for Sunday

Schools had anything to do with the loudly lamented decline in enrollment and attendance?" I asked.

"In innumerable cases it has. Parents hate to have their boys and girls attend Sunday School in damp, poorly ventilated cellar rooms so generally used for such work. Inadequate buildings in rapidly growing industrial communities have seriously handicapped Sunday School leaders and teachers. Generally the facilities for religious teaching on Sunday have had less than half the efficiency of public school buildings."

"So, while I would not predict that proper planning and designing could, in itself, reverse the trend in statistics that already show some signs of changing, I am sure that the builder could make things easier for the teacher. The architect can do much in creating the atmosphere in which the trained, resourceful and consecrated teacher can do her work."

"I hear that there is a new interest in beauty, too," I commented, with the hope that Dr. Conover would describe its dimensions and significance.

"Yes, the church, which was once the chief patron of the arts, is beginning to see that beauty is an aid to worship and teaching, too. What we might call 'churchly architecture,' with all that implies for beauty, good proportion, proper scale and effective color schemes, is coming back. Such architecture has important effects on thinking and feeling. It puts people into the moods for worship and for fellowship."

"In the designs of postwar churches there will be far greater use of art-glass, fabrics, paintings, carved wood and even sculpture than ever before. Symbolism, which is a way of expressing ideas in signs or pictures, will assume a new importance in Protestant churches after the war. In many respects church architecture will be fresh and new, but the new designs will come through the process of evolution from the older, tradition-laden forms rather than as synthetic 'creations.' Architecture and the other arts inspired by religion will be joined together; and it never should have been otherwise."

"What about the architects who plan

the church buildings we have been discussing," I said. "Must they be especially trained for the purpose?"

"Of course," Dr. Conover replied. "And there's the tragedy of our lack of strategy in Protestantism. The church has seriously neglected this important field of Christian endeavor. So highly do we value the spoken word and the written word that the church abundantly supplies itself with speakers, editors and printers, failing, I fear, to make sure that proportionate service and leadership are provided in architecture. It is time for us to do more than feel penitent."

"In spite of the advances made in teaching architecture, there are far fewer architects interested in the church and skilled in church design than there were a generation ago. An ordained member of a Roman Catholic body recently graduated from the architectural school on a well-known university campus. He had spent five years studying architecture after completing his regular college and seminary training. So far as I know, no Protestant church or group of churches has urged or sponsored anyone in such preparation for a life work designing houses of God."

"What needs to be done?" I asked.

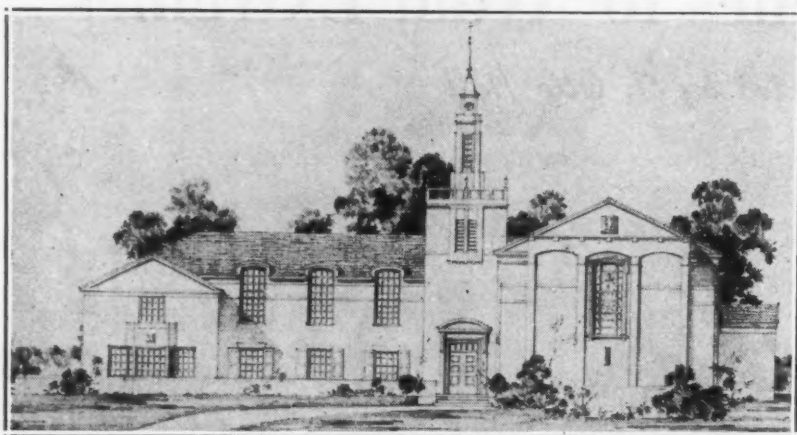
Dr. Conover was ready with several proposals:

Specialists Needed

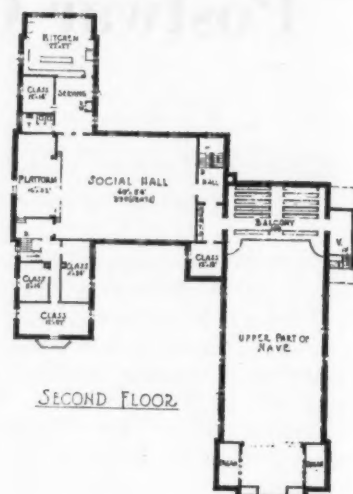
"First, the churches should endeavor to secure conviction regarding the life and work of the church, and follow this by developing a feeling of concern about the essentially religious character of the physical setting of the church's work."

"Next, the church should insure the selection and training of talented young people in schools of architecture after they have had a well-developed experience in religious training. They should work in the studios of competent architects who are convinced Christians and devoted to the church. The living expenses of these young people should be guaranteed so long as their interest and skill continues. This should not place a heavy drain on church finances, for those who enter the architectural profession never expect to become rich."

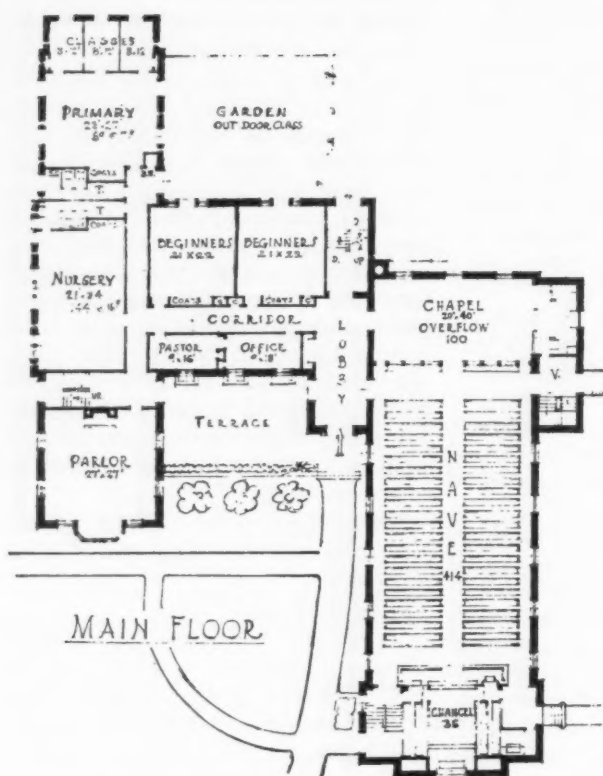
"Theological seminaries should have required, not elective, courses designed to help pastors lead in building and



Arlington Methodist Church, Arlington, Virginia



SECOND FLOOR



MAIN FLOOR



GROUND FLOOR

improvement programs. And, incidentally, it is my conviction that heavy building debts are never necessary.

"Then, the church should provide literature on various phases of church architecture and allied arts. Centers for permanent displays, including drawings, books, photographs, slides and films, should be set up.

"The church should have leaders in the several regions of the country to aid congregations in making plans before architectural service is engaged. Regional commissions should be set up—not to review the plans of the architects, but to give leadership before the architect is called in."

"As I understand it, the Interde-

nominal Bureau of Architecture is now rendering such service on a national scale," I suggested.

"That is true, but we have only made a beginning. Through books, photographs and personal visits, we have tried to help churches make their plans before they hire their architects. And some of those churches may need to go a great distance to choose architects to whom should be committed the sacred task of planning the house of God. If we are to have 'churchly' churches, edifices erected for the ministries of the church in these days and the difficult days ahead, we need to make our planning and building the subject of prayerful thought."

THE PROPOSED ARLINGTON METHODIST CHURCH

Mr. Conover has selected this church to be displayed in connection with his article. It offers a compact building with facilities for seating a congregation of 500 people with use of the overflow chapel. Educational facilities offer department assembly rooms and individual classrooms. Social hall, with the kitchen, is on the second floor. Architects are Wenner & Fink of Philadelphia.

Our Changing Rural Communities

by C. R. McBride*

With Rural Life Sunday close at hand this article has special interest for all our readers. For permission to use it we are indebted to "The Baptist Leader" which gave it earlier publication.

ONE of these days, a modern Rip Van Winkle is going to rub the sleep from his eyes, look around him and jump up in alarm exclaiming, "This is not my community!" He will look at the streets and buildings, the trees and the stores, the farms and the churches, and they will appear much the same as they were twenty years ago. But the people who live in these buildings, and walk on the streets, and send their children to the school, and till the farms will be different. He will neither recognize their names or their faces, nor their methods. He may discover that their attitudes toward life are much different from those of the people he knew before he went to sleep.

For you see, one of the great migrations of American history is now in full swing and there is hardly a community in the nation that is not being affected. We blame the war for these changes, and rightly so, for the military has taken many young men and women from the communities. The demand for war laborers in the cities, with the promise of high wages has lured many from their places of birth. And while the movement from the country to the city has been going on, there have been city people who have purchased property in the rural areas of the country. In a few cases they have moved to these farms—making them weekend rendezvous, while renting out the land to neighboring farmers. In other cases they have brought tenant farmers from less favored sections of the country to till the new acres. Always we must bear in mind that as one generation dies, another generation is born. Babies are born, and children grow up.

This constant change in the personnel of a community should command the closest attention of our rural churches, and, we suspect, our urban churches had better give it more than a passing glance for they, too, are going to be greatly affected.

For a moment let us see if we can determine what gives a community value. It seems reasonable to say that the real value of a community cannot be determined by the number of people who live in a given area. Quan-

tity, while giving variety, does not necessarily mean wealth. If it did, then Puerto Rico would probably be the most valuable piece of land in the world, for it is densely settled.

Neither can the value of a community be determined by the amount of money which the people possess. Even when there is a great deal of money available, the value of some communities is low. And there have been communities with little material prosperity that have been rich in educational and spiritual values. The number of people in a community and the amount of money they have do not determine their wealth.

The real wealth of a community is determined on a spiritual level, one part of which is described by the word neighborliness. If a community can really be called neighborly, then, though the place be poor or rich in material things, that community has a source of real wealth—the kind of wealth that depressions cannot destroy. To the thoughtful, this means that the rural church had better rub the sleep from its eyes now and become interested in its community, or it may awaken to find that things have changed so radically that they are left behind.

It seems best to us that the opportunity demands that the church people recognize the changes in the life of their community as they come, and move to develop in the soul of every person the spirit of neighborliness. To be more technical here are a few things that we have found that the rural church, and the church school, can do this coming year.

Four Things to Do

On a map let the church leaders determine how far the church is to reach out in its ministry to the people. Let them draw a line around this area and call the enclosure their church's special field of labor. Having so determined the boundaries of the parish (and they should as far as possible coincide with the trading area, and the school districts), then proceed by taking a census of this parish. In the census the names, and other needed data, of every individual in the parish should be secured by house to house calls. This

was done easily in our parish seven years ago by a class of young married women.

As changes come the church school superintendent, or the pastor, can keep the census cards up to date. Let it be an established fact that in the manse, or the church office if there is such, there is a complete list of the names, ages, church affiliations, of every soul in the parish.

There is nothing that excels a friendly visit for increasing the spirit of neighborliness within a parish. For seven years we have made it the policy of our ministry to call at least once a year upon every family of the parish. It matters not whether they be Baptists or non-Baptists. We call in the interest of neighborliness. It should be noted that our church is the only church in the parish. If there were other churches we would be careful how we called upon their members. As soon as a new family moves into the community we call, learn what we can about them, and give their names to various members of the church, church school teachers, or young people's society, and urge them to call also. Thus, as we go from home to home, we develop a list of prospects for each department of the church.

As a part of the calling program it is well to try to discover the talents and interests of the various members of each household, and mentally make note of these interests. Plan to use them as soon as possible in some community project. Valuable workers are located in this way.

It has always seemed good to us for the church to lead its parish in social and educational activities. The Four H Club, the Four H Fair, an annual Community Banquet, a musical, dramatization, or what have you, can be turned into real instruments of neighborliness if properly used by the church. Here is a place where the newcomers can be introduced into the social life of the parish, and provided with a social life that is wholesome. Make sure everyone is invited—but do not urge them unduly.

The newcomers will have to face emergencies. There will be sickness (not the least of which is homesickness), and perhaps even death. Or it may be a baby will be born. Let the rural church, through its pastor, or church school officers and teachers, be present in that home as a friend and

*Minister, Baptist Church, Honey Creek, Wisconsin.

neighbor in the hour of emergency. The people may not say very much about it at the time but there will always be a warm spot in their hearts for those who stood by when they were most needed.

A parish cannot be held together unless there is a medium of regular contact and communication. Once everyone went to "Preachin'." Before, during, and after the sermon they exchanged bits of gossip and news. There surely must be a better way for the dissemination of news and religious propaganda through a parish. Our church has found it extremely helpful to issue a monthly, eight page, mimeographed paper. This paper gives the parish and church news in such a way that it is hard to tell where the parish leaves off and the church begins.

The Center Is the Worship

So far we have written only of the little things, and not the center of the parish life. The center is the worship of our heavenly father. The rural church might well look today to its worship, making sure that it is in good order and of a high quality. And as we go about, as pastors and teachers we can consistently extend a kind invitation to all we meet to attend worship each Sunday. It is in worship that one meets his neighbors on the highest level.

If the rural church recognizes that changes in its parish are inevitable and goes forth to meet these changes as a challenge to its power to build a more Christlike world it will doubtless succeed. But if it tries to hold to its members and their families, ignores the newcomers in the community, or says to them in the words of James, "Stand thou there," it will find that the community has gone on without the church. Then it will be too late. And after a while a few of the old folks that are left will lament the passing "of the glory of the church that was." They will wail because the church has been closed—never realizing why.

The end of World War II will not lessen, but rather will accentuate the changes in rural life. Some boys will return from the service with wives from other states or perhaps from foreign lands. Some who have gone into the cities will return to rural areas, but not necessarily to their former homes and occupations. There will be discouragements to face. And the parish will be in sore need of the spirit of neighborliness. Today, each rural church ought to set its house in order for the time of trial that lies ahead, by getting acquainted with the parish, working ever to make it one neighborhood with Christ at its center.



I THANK THEE, GOD, FOR BEAUTY

I thank Thee, God, for lovely transient things,
For luminous clouds and shining, crystal dew,
For quivering shadows and delicate smoke that wings
Its way across a sky ineffably blue.

I thank Thee, God, for vagrant, fragile flowers,
For ethereal forests etched in fairy frost,
For wandering dreams of enchanted ivory towers,
And far, faint echoes as of voices lost.

Others may thank Thee, God, for food and raiment,
For guidance along the narrow path of duty,
For power to meet their debts with full, just payment,
But let me thank Thee, God, for fleeting beauty.

Ruth N. Potts.

Private Life of the Lord's Prayer

(From page 10)

of the early churches. All of these gospels were gospels concerning Jesus. We are at least beginning to recover the gospel of Jesus: the Father, the infinite worth of man, the better community, the good life of purity, love, heroism, humility. In a word the gospel of Jesus was ethical. His confession of faith is found in Luke 15. Whenever man turns toward God, he discovers a Father longing to forgive, "a near, interested, forgiving and helping God." God cares, and man therefore loves him. This is not the God of Christian theology, of Romans 3:21-26, demanding a substitutionary sacrifice of an only begotten Son to appease his anger, of the sacraments, of original sin, of the degradation of man to zero, of the creeds all constructed before the light of modern knowledge had clarified the pages of the New Testament.

And so we come to the main contradiction regarding the Lord's Prayer. It is recited regularly in the worship services of the Christian churches without the discovery on the part of the worshipping throngs that it is a statement of the Gospel of Jesus, affirming the Fatherhood of God and ethical forgiveness! How can the prayer be recited in the presence of theologies denying it? Father, we desire the better community, trust Thee for daily food and because we have forgiven others hope for forgiveness from Thee. We know that Thou wilt sustain us in all life's experiences. That is all. It is the prayer of humanity. There is no specifically Christian emphasis in it. All men of good will desire these things. Until this prayer is removed from the worship of the Christian churches there is a ray of hope that their theologies may yet be ethicized.

Thoreau long ago told Christians

what an appreciation of the Gospel of Jesus might signify:

"The New Testament is an invaluable book, though I confess to having been slightly prejudiced against it in my very early days by the church and the Sabbath school, so that it seemed, before I read it, to be the yellowist book in the catalogue . . .

"It is remarkable, that notwithstanding the unusual favor with which the New Testament is outwardly received, and even the bigotry with which it is defended, there is no hospitality shown to, there is no appreciation of the order of truth with which it deals. I know of no book that has so few readers. There is none so truly strange and heretical and unpopular. To Christians, no less than to Greeks and Jews, it is foolishness and a stumbling-block. There are, indeed, severe things in it no man should read aloud but once. 'Seek ye first the kingdom of heaven,' 'Lay not up for yourselves treasure on earth,' 'If thou wilt be perfect, go and sell that thou hast, and give to the poor.' 'For what is a man profiteth, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?' Think of this, Yankees! 'Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you! Think of repeating these things to a New England audience! Thirdly, fourthly, fifteenthly, till there are three barrels of sermons! Who, without cant, can read them aloud? Who, without cant, can hear them, and not go out of the meeting house? They never were read, they never were heard. Let but one of these sentences be rightly read from any pulpit in the land and there would not be left one stone of that meeting-house upon another."

Religioso Roboti

by Agnes Montgomery*

We like this definition: "A robot is one who breaks her neck to protect her heart." The author is among the many ministers' wives who have had to fight their way from robotism to freedom.

We think you will enjoy the story of her transition.

DON'T run for your air raid shelters. *Religioso Roboti* is a high sounding subject for a very humble and familiar specie of homo sapien—the religious robot. The kind of robot herein referred to is a fluttering female dove, a mouse, a frightened lamb, any woman, or man either for that matter, whose policy is peace at any price.

Peace is not merely the cessation of combat, armed or unarmed. Peace is something inside you that makes life worth living and makes it pleasant living where you are. A religious robot is a human being whose destiny is determined by the will and passion of some other person or thing. A robot is one who breaks her neck to protect her heart. Such subservience is a form of suicide. No minister's wife who adds up to a pinch of salt will allow herself to become a human robot. Not for the sake of peace, for the children's sake, or worse of all, for the sake of preserving appearances.

There can be no peace where one person is the unhappy victim of another. Nor can one long deceive children. They absorb like blotters. Every tone, glance, and veiled word imprints itself indelibly upon their sensitive souls. As for keeping up appearances, remember the old adage, "You can fool all of the people some of the time, and some of the people all of the time," etc.

To be a willing slave in the thrall of love is one thing, but to feel one's self shamefully put upon and abused in that same sweet name is a horse of a different color, in fact no horse at all, just a long-eared relative. Most women because of their yen for love, their innate tendency toward self sacrifice, their natural generosity, and an urge for harmony are put upon. But in love's true name little they care for that. It is only unrequited loving and giving that hurts.

A robot's chief mistake is in making a door mat of herself. Humility is a laudable quality and perhaps some of us could do with a little more of it,

but what is more contemptible than a woman without spunk? An apologetic, self depreciating, wishy washy somebody who apes everybody else and hasn't the fibre of a synthetic hose supporter. How infinitely dull to attend a ministerial wives meeting where every dear sister is the exact replica of every other dear sister and not one dares to deviate so much as a hair parting from the dictates of some ecclesiastical ostrich who lived long ago with his head in the sand. Lord deliver us from a heritage of *Religioso Robotis* and grant that all the stuffy restraint, stilted circumspection and ungodlike gloom which now characterizes so much of religion may soon pass away.

Feminine charm is the peculiarity in which one woman differs pleasingly from another. To submerge or purposely obliterate one's own individuality to conform with some imagined pattern of perfection is death. Death to all that is freshest, most appealing, and most attractive in you. Death to your chance of ever getting graduated from the Robot class.

You Must Overcome Fear

The first step in overcoming robotism is in overcoming fear. You overcome fear by daring, that is, by believing you can do something and then doing it. No robot is as incapable and unintelligent as she thinks she is. You cannot expect others, however, to respect and admire you when you have no respect for yourself.

Never say, "Oh, I couldn't—I'm too dumb." You're probably not in the least "dumb", just afraid and suppressed by someone else's dominance over you. Anyway, if you really are a little stupid, be smart enough not to reveal it. Never let yourself down to anyone, not even yourself. Don't go around pointing out your faults, silence is golden, as I've found out by personal experience again and again. Figuratively speaking many a runner, hole in the heel, and straight "wave" would go unnoticed if you'd let it. Never say, "I look a mess, don't I?" If you dress carefully you won't have to ask that. But when you know it's true the only thing you can do to over-

come it is to get all dressed up on the inside in your very best disposition. If you know you look a mess, try hard not to be one. After all some of the dressiest women are the dumbest and some of the messiest, after you get past the wrappings, are the most intriguing. Being good company is much more important than being all dressed up. However, no robot can afford to look less than her best, even if she's only scrubbing the floor. It's mighty hard to be your best when you know you look your worst, therefore, see to it that you look interesting in whatever rig you have on. And always remember confidence comes from below see level. It's the bath you took, the way your clothes feel on you, that touch of perfume behind your ear, comfort inside your shoes, little things like that give you poise.

But all of those, of course, are superficial realities. The basic source of all freedom from robotism comes from above. True self confidence is God centered. God, however, can do nothing for a person who is not willing to help herself.

There are two kinds of robots, the natural and the acquired. The best cure for the natural is a patient, day by day education in self development. The markets are flooded with excellent helps. Women's magazines galore. Read them and live.

For the acquired type—the one who has had robotism thrust upon her there is a different method of treatment. That is to get away from the person or thing whose presence controls your life, and mix with others. This, of course, will not remove the offending circumstance at home, but it will sweep away the morbidity which suppressions bring on, and send you back able to cope with the situation intelligently.

This Club Helped

I can best illustrate my point here by telling you about a club I once belonged to in a parish far away. The club consisted of six women; two Jewesses, a Catholic, a Christian Scientist and an atheist and my simple self. We met fortnightly at each other's homes. The organizer of this club was one whose mind was at the breaking point through the weight of problems her family imposed upon her. Problems which she felt she must share with somebody or go mad. It was not easy to find five women whom she could ab-

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solutely trust and expect help from, but she observed and listened closely over a period of time until finally there were five whom she felt could form a consolation club. I never belonged to an organization out of which I got more help than that one. To begin with all five were strangers to each other, and I knew them only as a minister's wife. The one thing they had in common was "a headache." To divulge the nature of these "headaches" would mean the breaking of a trust, suffice to say then that the problems were chronic and escapable only by death or drastic change.

What good did the club do? It provided a place where these women, fully understanding and appreciating each other, could meet for a seminar in family problems. Each felt herself to be a robot, through no fault of her own, and hating the estate joined the consolation club to escape it. There were no rules, no dues, no records, no responsibilities of any sort for these were women whose lives were already seriously overtaxed with responsibilities. The only program was a spontaneous pooling of each other's readings and findings during the fortnight. The programs travelled anywhere literature went, as long it went beneficially. We emerged from these thought travels refreshed in spirit, mentally fortified, and morally equal to the stiffest sentences imposed by home conditions. Our discussions often lasted far beyond the four o'clock hour when tea was served.

I shall never forget those lovely, laden tea tables. So utterly femininely laid out, so tempting in content, so remote from the moils and toils of everyday experience. Consuming the picturesque dainties before us, we forgot the bitterness behind our visit. Freedom to talk it all out, to speak our inward minds without reticence or fear was a merciful antidote. As we poured out our souls to each other, healing flowed in. Our problems lost their largeness, we were able to see in proper proportions. Each had arrived thinking her own problem the worst but comparisons always revealed blessings we had overlooked. By the time tea was over we were laughing hilariously at the very things which had depressed us. Laughing at the tricks imagination played upon us, and the unnecessary worry we go through, and at our deadly seriousness with life. Laughing because there was so much of beauty and joy to exult in when we opened our eyes to it. Laughing because life was sweet again and it was so glorious to have rediscovered its treasures. Oh, how we laughed, and relaxed, and grew finer. And as the fellowship and refreshment drew us together, so did our

Teaching the Church the Devotional Use of the Bible

by William J. Hart

THE reading of the Bible is likely to be very haphazard by many people. System is often lacking. Readers frequently have no method for profitable study. Hence the pastor has an opportunity to teach his people how to make the most of the time they spend with the Bible for their devotional purposes.

An alert pastor, Dr. Charles C. Noble, minister of the First Methodist Church, Syracuse, New York, anxious that his congregation might make a profitable study of their Bibles, began after the summer vacation in 1944 to instruct his people at the mid-week services how to use their Bibles profitably as manuals of devotion. Hence he would state weekly, on sheets made available to the congregation at the Sunday services, the topic which would be considered on Wednesday of that week, under the general subject of "Rediscovering the Bible as a Prayer Book."

Condensed information was also furnished together with the passages to be considered on a particular night. These, if filed and preserved, will afford valuable material for future reference; and, of course, they give a good basis for

togetherness draw us close to God, and to a new knowledge of his kingdom on earth. There was one less atheist in the world because of that club, and five less robots.

Dulce et decorum est pro patria mori is a beautiful sentiment for people who want to die for a cause. But let us who are in manses, live for ours. Live, not as robots tossed hither and yon by remote control but as beings whose every thought, word and deed is guided and controlled by That One whose presence is closer than hands and feet, nearer yet than breathing.

When one is laid low by the abysmal sense of one's own inferiority and inadequacy—or pressed to earth by the aching weight of humanity's sorrow, it is to weep. Yet weeping is so futile, so terribly, tragically unavailing.

Courage is the thing. Courage, because every perfect fruit of the spirit, every virtue, is rooted in that one sheer, life-giving imperative. Then courage, Robot, and through persistent, unflinching courage—conquest.

extended home study. The outline for the first of these mid-week devotional studies gives an idea of the plan followed by Dr. Noble, and is here given.

REDISCOVERING THE BIBLE AS A PRAYER BOOK

I. "A Cycle of Prayer from the Psalms"

Introduction: Tonight we shall take samples of prayer from the Book of Psalms, not attempting to exhaust all this material but indicating the kinds of prayer material one will find in this great Jewish book of devotion. One must always bear in mind in using the Psalms that they come out of different periods of Jewish history, express varying ideas of God, often use highly nationalistic terms which are not at the high level of Jesus' thinking, and are a mixture of material for both public and private worship.

A. The soul calling on God—Psalm 5:1-3; Psalm 61:1-4.

B. Thanksgiving and praise—Psalm 103; Psalm 107.

C. Confession and prayers for forgiveness—Psalm 51; Psalm 130.

D. Petitions especially in time of trouble—Psalm 31:8; Psalm 46; Psalm 91.

E. Prayers of affirmation and faith—Psalm 8; Psalm 23; Psalm 27:1-6; Psalm 34.

F. Prayers of personal communion and meditation:—

1. God's requirement of righteousness—Psalm 15.
2. God's care of the righteous—Psalm 37.
3. "God's eternity and man's transitoriness"—Psalm 90.
4. "God's omnipresence and omniscience"—Psalm 139.
5. Examples of public and corporate prayer—Psalm 24; Psalm 67; Psalm 95.

Conclusion: Those who use the Book of Psalms regularly will discover many other Psalms equally as good as those outlined above. All these may be used to induce spontaneous prayer within one's self. The Psalms are especially useful when one is unable to feel the presence of God and when it is difficult to put one's own thoughts into words. A few minutes with the Psalms every day will lead one into the presence of the Most High and make prayer a personal communion with God.

Preaching "The Gospel"?

A Clerical Confessional

by J. W. G. Ward*

My request may not elicit any response. I realize it is rather trivial. And yet I make it because you may be able to give some help to more than myself. Frankly, I ought to have known better than to make the mistake I did. The facts are these. Several weeks ago, although we are at war with Germany, I mentioned in a sermon the social reforms which have been carried through there during the past few years. I did so without malice aforethought. I can see that I should have used some forethought. But I must have been crazy to have gone there for my illustration. My point was that the almost impossible can be achieved with competent leadership and intelligent co-operation. I have no sympathy with the Nazi regime, and certainly was not commending it. But I felt—and still do—that one should recognize the good wherever it can be found. I stated that unemployment had disappeared, and that the problem which has been with us had been solved over there. I also said that young people, instead of living self-centered, pleasure-loving lives, had been trained to give their best powers to the nation; and that, in later years, this would make for good citizenship.

Before long, there were repercussions. I was stigmatized as a Hitlerite by some. But what worried me most was that the board of my church took me to task. I was requested from then on to "preach the gospel," and leave dangerous matters alone. That means I am muzzled. I must confine myself to scriptural themes solely. That may seem easy, but I ask myself, what is the gospel? And is not the pulpit blamed for being out of touch with life? What ought I to do? I ought to know the answers seeing that I am past forty years of age. But, maybe, some other men may be in the same boat.

YOUR difficulty might be classified, in the horticultural sense, as a hardy annual. And more for the sake of the principle involved, rather than as a specific answer to your questions, we are happy to render any help we can. That, as we need scarcely state, has been the policy of *Church Management* since its inception. The

surprising thing is that, as you are over forty, and must have several years of experience, you should be in this situation. Frankly, we cannot understand why you could be so injudicious at the present time.

Of course, much depends on the context of your remarks. And while your object in showing how problems can be solved when tackled wisely was clear to you, it evidently was not clear to your hearers. They seem to have felt that you were eulogizing the system as a whole. With public opinion inflamed as it is by world events, you would not make any such references now.

If we may say so without discourtesy, we doubt even then if you knew what you were talking about in commending those reforms. The matter, as we studied it at first hand in Germany, a few years ago, did not seem so satisfactory. Granted, unemployment was reduced to a minimum. But how? Take a few concrete cases given to us. A university professor was deprived of his chair because he was lukewarm in "the cause." Seeking work, he had to register. He was then offered a job addressing envelopes. When he objected, he was told he must take it or—not eat. A business man was given a laborer's job on the same terms. A mechanic fared better; he was sent to a distant munitions factory, but again without any choice. That indicates the methods used to settle the problem of unemployment.

Young people were certainly taken from the idle, pleasure-loving class. Yet being regimented as they were, without any regard to their spiritual welfare, surely leaves something to be desired. Is there no middle course? But whether their training and their experience will result in better citizenship in later years is a moot point. How many youths of Germany—God pity them!—with Russia and other countries in the field, are likely to reach maturity? So, although we give you the fullest credit for honesty of purpose, you were a trifle unwise. That is why you have been asked to "preach the gospel."

Without defining the term, that is not an unreasonable demand. As a fair-minded man you will agree that the church does not exist for the min-

ister, but the minister for the church. Moreover, that church is definitely Christian. It was founded and is supported by its members for one specific object. That is, the declaration of the redemptive love of God which is in Christ Jesus our Lord. To put it more concisely, it is there for the preaching of the gospel. That phrase may now have an ominous and irritating sound to you. However, put yourself in the place of your board and congregation, and you will see what we mean.

Perhaps we do not fully grasp the position of our people. There is a deep longing in the hearts of some for spiritual uplift and counsel. They find these terrible times are taking their toll. That is why, in our opinion, the fewer "war sermons" the better, and why, excluding what is likely to arouse unnecessary controversy about statesmen, dictators, and such matters, we should emphasize the changeless mercy and power of God, and his faithfulness and love. Such themes are both timely and helpful in the highest degree. That is preaching the gospel in the best sense. It is bringing the power of eternal truths to bear on the critical times in which we live. It is bringing human souls into contact with the source of strength. And people need that today more than ever. They have heavy loads to carry. They are sorrowful or anxious. They are troubled, worried and perplexed. They come to the House of God with the feeling that there they may obtain help, strength and comfort which are unobtainable in any other way or place. They are right in expecting that they will be fed with the finest of wheat, that some message of cheer, counsel or inspiration will be transmitted to their waiting hearts by the consecrated minister of the Lord. If we fail our Master, if we frustrate his purpose, if we send them away without giving them some new concept of life, of the divine purpose, of the grace and sufficiency of God for the common day, it is understandable that they are disappointed. You may recall that scathing line of Milton, "The hungry sheep look up and are not fed." In that case, one may confidently expect some criticism and complaints. The average man, finding the menu of a restaurant unsatisfying or the food ill-cooked, is justified in feeling that he has been defrauded. In things spir-

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itual, we are convinced that the same principle applies.

Give the question a broader basis for the moment. One of the common charges brought against us is that we stand in Coward's Castle, where we say things without fear of contradiction or question—things which we would not dare to express in any other place. There we hold forth about economics and international politics. We tell statesmen how they ought to run the country. But what is more to the point, we brazenly tell business men how to conduct their affairs: what they should do and what they should not do. Many of us, however, have very little actual experience of business, and what we have, we acquired only in a subordinate capacity. We know nothing about having to get work for our plant in face of unscrupulous competition, or, having got it, how to get our men to put it out, so that the job may be done without loss. We know nothing about the difficulty of getting materials for that work, of meeting the weekly payroll, or of collecting accounts when the work is completed. Still, that does not phase us. But it does annoy men who come to the sanctuary in quest of spiritual quickening and uplift, of guidance and encouragement in well-doing, to listen to the *ex-cathedra* utterances of one whose field is distinctly that of declaring the whole counsel of God to men.

Still, while we expound the Word, while we set forth the great themes of the gospel: the need of salvation, and the means by which men may be reconciled to their Maker, surely that does not imply that we are muzzled. Preaching the gospel cannot mean that we are not to mention the problems which vex the modern world. On the contrary, we have scriptural warrant for denouncing the social wrongs and inequalities which bring reproach to the name of Christ, and untold misery to mankind in general. You have only to read the prophets again to see that. And what of our Lord's example? Granting that he refused to be drawn into a family disagreement about dividing an estate—a solitary instance to which some people like frequently to allude—he had much to say about the hypocrisy, dishonesty and heartlessness which were rampant. That surely removes any idea of being muzzled. We must apply Christian principles to business and to civic and national government. That is why they were given to mankind.

At the same time, we must use discretion, tact and a sense of values in condemning or advocating some given



THE WORLD IS MY PARISH

The illustration above shows the cast for the pageant, *The World Is My Parish*, as presented before three annual conferences of the Pittsburgh area of the Methodist Church. Bishop Straughn stands in the front row, center. The pageant was written by a minister of the area, James Allen Kestle, and was directed by Mrs. Laurlene Straughn Pratt, a daughter of the bishop.

reform. When that is done in direct line with the passage of scripture on which the sermon is based, when it is buttressed by the teaching of Christ, then no one can rightly object. By all means, deliver your soul. But do not lose sight of the fact that you are specifically called and ordained to deliver other souls—from their sins, their doubts and fears.

It is our conviction that we do not always rise to the height of our opportunities. We deal with secondary, rather than with primary, themes. We spend time discussing subjects which cannot be strictly justified from the standpoint of our mission and commission. We would rather give a book review, because it entails no original thinking, instead of earnestly trying to impart to our people the unsearchable riches of Christ. That should not be so. There are plenty of other voices in the lecture field and the forum who can deal with these matters. Our parishioners know that. They know too, that there is only one institution on earth which can truly and helpfully lead them into the presence of the Most High, that can bring peace to the troubled conscience, and solace to the stricken heart. This is our privilege and the definite purpose of all Christian preachers.

Dr. John Watson (Ian Maclaren) maintained that all preachers should

be preachers of Christ. His words ought to be written in letters of fire on every study wall, or graven deep on every ministerial heart. They were spoken toward the close of a long, fruitful and successful ministry. There is a poignancy in them which few can miss. "I now clearly see every sentence should suggest Christ and every sermon, even though his name had not been mentioned nor his words quoted, should leave the hearer at the feet of Christ."

We have honestly tried to meet your problem. We sum it up for you, for our brethren, and for ourself. Whatever we do, we must preach Christ and him crucified. We must place the emphasis where Paul put it. If, under the guidance of the Divine Spirit, we are led to fulminate against the evils of the times, against the frightful aggression of soulless dictators, against vice and other social sins, then we can be assured that, with the approval of our Master, we need not care whether others are pleased or displeased. But, again, the emphasis must be not on the ephemeral, but the eternal; upon the significance of world events, upon the one Saviour by whom the world can be transformed. To adapt the familiar lines, "This above all, to the great Christ be true, and it must follow as the night the day, thou canst not then be false to any man."

When Son Comes Home

*A Sermon by Alfred W. Swan**

And they shall sit every man under his vine and under his fig tree, and none shall make them afraid.—Micah 4:4.

THE young fellow in uniform, with an overseas knapsack and a slight limp, walked up Main Street from the 1:05 a. m. train. It was very quiet in Middleburg and none was out to meet him. He had not expected to catch that train out of Grand Central, so he decided to surprise the folks. Back from Texas, back from Camp Devens, back from Bristol, and back from the Normandy beachhead, by a circuitous route he had come after more than two years.

It's funny how his old home town looked after two years. A bit strange till he was almost afraid of it, and yet as familiar as the comfort of an old shoe. The lamp posts almost shook hands with him, and the two cars parked dead on the square were the same hump-backed models that stood there when he went away. At the head of the green stood the white church pale in the moonlight, same moonlight he sat in on its steps with his high school classmate Jane in that long time ago before he went away. He turned left off Main Street onto Maple Street, and brought up at No. 329, where the door was never locked.

Upstairs in the house at No. 329 the lad's father and mother lay sleeping, Junior and Teddie the dog across the hall. The father had closed his eyes thinking, "O Lord, if you will just let me stay till Son comes home, then I will willingly go." The mother had gone to sleep with a pathetic sigh. They had had no word from their son for six weeks.

It was she who woke first when Teddy began scratching the door. "Pa, there's someone down there." They heard the lights snap on. Pa called, "Who's there?" "Come down and see," said the voice of the lad.

Junior and the dog got down first, in three bounds. There was no stopping the dog, but something held Junior in the door just looking. Pa arrived next, but held onto the door frame trembling. Then Ma crossed the room, put her arms around the lad's back, and, pat-

ting him, after one "My son!", was mute.

This scene, which with variations, might have happened twenty years ago, is beginning to take place again, and will be repeated several million times. "The Soldier's Return" has been celebrated in many forms of word and music. It is time we think about it here. There are already nearly 1,500,000 returned servicemen in our own country, many of them unheroically, and some after brief and perhaps frustrated military or naval careers. They are just as much the object of our interest and concern as one who returns from Tunisia or Tinian. Every convention, civic or service, educational or ecclesiastical, devotes considerable time to the problem of the returning service man. There is no place more fitting than the church to face the problem and welcome the event.

This must not result in an attempt to escape the war which is still going on. It is very easy for all idealists to talk about post-war problems, when there are plenty of deeds to be done prosecuting present action and plowing through till peace comes. Yet here is a problem which we must face, and an opportunity which we must embrace. For the most part it will be a glorious, because victorious event, which we can view with hope and gratitude, gratitude for the past and hope for the future.

The best contemporary picture of this experience for the individual soldier and his family and his girl, is "Joe is Home" by John Hersey in the July 10th Life, though some of the record is out of focus, as the correspondence columns of July 24th clearly indicated. But the noted young author of *A Bell for Adano* knows human emotion and how to portray it in print.

There are as many precedents as there are problems for the soldier's return. And some of them are as venerable as history. They could almost all be found in the life of David. The aftermath of the war with the Amalekites is not dissimilar from that of the war with the Hitlerites. When quarrels arose between the soldiers and the civilians, David said, "Ye shall not do so, brethren, with that which the Lord hath given unto us, who hath preserved us, and hath delivered the enemy into our hand. For as his share is that goeth down to the battle so shall his share

be that tarrieth by the baggage; they shall share alike." The whole matter of bonuses and pensions is summarized in those succinct verses, which recognize joint contribution to the general security and the common victory. (I Samuel 30:23,24.)

When David had slain Goliath the Hittite he claimed the prize that King Saul had offered in his beautiful daughter Michal. And David had her for a time. But when Saul's unbalanced anger made it necessary for David to flee into exile and hide in the hills for so long he was thought to be dead, Michal was given to another. When David returned his wrath burned naturally with deep anger. When after the campaign against the Philistines the Israelite maidens sang the chorus, "Saul hath slain his thousands and David his ten thousands," the old feud of jealousy and anger was fanned again. There is no emotional aspect of the returning soldier's problem that will not be touched upon in the classic Biblical tradition. (I Samuel 29:2.)

The sorrows of comradeship are there too. For one of the greatest dirges in literature is that uttered by David upon hearing that Saul, the King and though his personal enemy his liege lord, and Jonathan, the king's son and though his rival for the throne his boon companion, had been slain upon the high slopes of Mount Gilboa. (II Samuel 1.) "A great time you must have had," said a taproom cavi, slapping a soldier on the back and offering him another drink. The soldier winced and said to a comrade, "Where does that guy think I've been? I've seen my buddies die!"

Yet with all this emotional distance between soldier and civilian, which we must build emotional bridgeheads across in the face of strangeness, there is hope that we can do just that and bind up again the wounds of the world.

"Under the spreading chestnut tree,
I'm as happy as can be,
Sitting there, just you and me."

What is necessary that every man may sit under his vine and fig tree and none shall make him afraid? To that general question we may well address ourselves.

I

And let us think about it first in terms of us who are the folks at home. There are contributions of judgment and discretion, of emotional finesse and

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sound sympathy, which we can make, "When Son Comes Home"—or brother, or father, or husband, or lover.

1. Well, welcome him home, but don't pet or baby him. He has been through enough that he is no longer a child. He wants to be wanted, but he does not want to be coddled. Pride in him is better and more strengthening and healing than petting or pity.

There are some respects in which he must make his own emotional adjustments. These will not be alike in all cases. Some will come back from little more than a long training experience, or perhaps the dull sequestration of island guard duty. They need stimulus. Others will have come through weeks of hard action, when every night they were uncertain whether that fox-hole would be their grave. What a wonderful feeling is simple freedom from fear, when they return again home.

But as the girl said to Joe, "The only person that can help Joe Souczak is Joe Souczak." This is especially true of those who come home with non-service connected or constitutional disabilities. There may be a sense of failure and even of shame in such, which there need not be at all. Back in the old groove, or on the new job, is what a man should be helped to, and what he must help himself to. Don't try to drown emotion; and don't let it run soft.

2. This suggests another warning to civilians. Don't think the only honor you can show a soldier is to treat him to drinks. That is valid even now. More than one lad away from home with principles on the proposition has been disgusted by the well intentioned but ill advised citizens who in succession have taken him from bar to bar, until it was almost certain the M. P.'s would get him before he got back to his barracks. A correspondent pointed out that John Hersey's story was wrong where it had an F. B. I. man treat returning Joe at the tavern. F. B. I. men on duty do not so conduct themselves, and this one was a fake. One thing that plagued Joe in his early weeks of adjustment was that all the old gang wanted to treat him, until he got happy or mad, and ended up in a brawl, and his old friend the barber had to say, "Too much tavern, Joe." Let your hospitality to the young man who returns be honorable and worthy.

3. But one good thing you can do is to help him to a job. This is one of the most important adjustments he will have to make, and on the whole, the sooner the better. He may want a few days or weeks to rest, and to let

the taut nerves down. But not too long, or he will become restless.

There will, of course, be ample government provision for vocational rehabilitation. The G-I Bill of Rights sees to all of that. There will be vocational training, and extended education, and priority of employment. This is fully deserved and all to the good.

This problem of vocational absorption will be the more difficult because G-I Joe has been told of the exorbitant wages that have been paid many workers, and that he will think ought to obtain for his peace time job as they did for a war emergency. He is going to be disappointed and may get sore. This will not be helped by the stories that have been sown in his understanding about strikers who balked on the job, while he was wrestling gasoline drums up some island beach or fighting mosquitoes in Blister Bay.

The majority of returning service men and women both, it appears, are not going to want their old jobs back; they want something different and better. And if they are not better, they will almost wish they were back in the army, which if it destroyed freedom, created security. They will be angry, unless they and we have perspective.

But a job is better than a pension. It is to be hoped that this generation of veterans distinguishes itself from the preceding one, to which some of us with less pride than otherwise belong, in not asking the country to support them the rest of their lives, if they are sound of lung and limb. Care for the disabled, certainly. But the country cannot support 10,000,000 able-bodied men indefinitely; it contracted huge debts trying to meet the demands, pressed upon timid Congressmen, by a vocal minority of 4,000,000 the last time. It cannot go down that track again.

Get a job son, or back to school, and dig in. And civilian, lend a hand.

4. And neighbor, invite him back into the natural life of the community. Let the shop or the store, the campus or the lodge, and let the church welcome the boy back home, with a firm handshake, a friendly but not a jarring slap on the back. And then take him for granted and make him part of the life of the group.

Every church ought to be ready to receive back the 12 per cent of its membership that has been away one, two and three years, the young membership that ten years hence will carry the responsibilities of the fellowship. Church officers should plan for this systematically. Here is one minister, among many, of course, that invites every re-

turning service man to drop in and see him, or will go out and look him up, if he knows where, when and how to do it. "We're glad you're back, Joe, be one of us!"

5. Don't ask too many questions of these men who come back. There are some things they have seen that they are trying to forget. There are some things they have had to do that they are trying to wash their hands and their minds of.

Take them to no movies of the war. When they see a bomb drop, it will be worse than living through an auto wreck again. They have been living through shocks like that, some of them, for many months.

Let them talk, when they will. Let them tell the funny things. Call to mind their old letters. Writes a Red Cross girl from France, "I've parked my clubmobile under every apple tree from Normandy to Paris. The other day one of the gals called over, 'Shoo, there's a cow in the ladies' room.' And yesterday I saw a G-I with his arm around a French girl and in his other hand a French-English guide, trying to find out what to say to her."

Expect tensions in the boys; don't maintain, relax them.

6. And Pa and Ma, after your moment of joy, give way to girl or wife and child. This is going to be a real problem and the source of some conflicts. Though it is to be solved exactly as all other such natural triangles are. "For this cause shall a man leave his father and mother, and shall cleave unto his wife; and they two shall be one."

There will be the young wife who has been home with mother for a year or two, perhaps with a young child. She will have returned so conveniently to dependence on her mother. And when her stranger husband returns, he's going to feel left out. Some of them have walked out on that situation. Young lady, resume your place as a wife, and be not merely your mother's child.

There will be children one, two and three years old, who have never seen their fathers, and who will point, saying, "Who's that man?" They have not fallen in love with a picture, and they will be jealous of the attention their stranger father pays their mother. That little triangle will have to be worked out, too.

Then there will be the girl who feels like a stranger. She may or may not have lost interest. The question in the heart of each, each must answer. But there is nothing can keep a man on the right track like a good girl.

(Turn to page 24)

Digest of Your Rights and Obligations as a Veteran of World War II*

I.

IF YOU received any disability as a result of injuries or disease incurred in or aggravated by Military or Naval service, you are entitled to receive:

1. Pension of from \$10.00 to \$100.00 a month based on percentage of disability:
 - (a) In special cases, such as blindness or helplessness, pension can be increased to \$250.00.
 - (b) If you die, your family can receive a pension.
2. If you have an occupational handicap:
 - (a) You can obtain training in college, business school, trade school or on the job.
 - (b) The government will supply you with tuition, books, supplies and equipment.
 - (c) If the pension you receive is less than \$92.00 a month, it will be increased during your training period to \$92.00 a month if you are married, plus an added allowance of \$5.00 a month for each child and \$10.00 a month for each dependent parent.
 - (d) This training period can be as long as four years but must be applied for within two years after the end of the war.
3. Free hospital, medical or dental service.

II.

If you are not entitled to the benefits of the Veterans' Rehabilitation Training, (Public Law 16, passed March 1943) which applies to veterans having a 10% or greater service-connected disability, you are entitled under the "G.I." Bill, passed in 1944, to the following:

1. EMPLOYMENT. Reinstatement of your former position or to one of like seniority, status and pay, provided
 - (a) it was not a temporary position.
 - (b) you are still qualified to fill such position.
 - (c) you make application for reemployment within forty days after your discharge.

- (d) your employer's circumstances have not so changed as to make it impossible or unreasonable to reinstate you.

If you wish any government position, you are entitled to a 5-point credit in a civil service examination and to 10 points if you have a service-connected disability.

2. EDUCATION.

- (a) If you were under twenty-five when you joined the service, you are entitled to college education or to special training for a minimum period of one year and a maximum equal to the number of months beyond three which you served.
 - (b) If you were over twenty-five when you joined the service and if your education or training was impeded, delayed or interfered with, you receive the same benefits.
 - (c) The government will provide all tuition, books, and fees, and in addition will pay you \$50.00 per month if you are a full time student without dependents or \$75.00 a month if you have dependents.
3. LOANS. Government guarantees 50 per cent of loan, guarantee limit being \$2,000, from any local lending agency or individual, for the purchase of a home, farm, or small business property.

4. READJUSTMENT ALLOWANCES IF YOU ARE UNEMPLOYED.

- (a) If you are unemployed, you are entitled to a readjustment allowance up to \$20.00 for not to exceed fifty-two weeks.
- (b) If you are in business for yourself and earn less than \$100.00 a month, you are entitled to receive the difference between \$100.00 and what you actually receive.

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When Son Comes Home

(From page 22)

These are some of the things that we at home must understand if we are to play our part in The Soldier's Return.

II

But now, let us look at it for a moment from the viewpoint of the returning soldier himself.

1. Rest a while, but not too long. You want to unlace a bit. But you ought also to want to dig in.

Get into some of the familiar routines, or try some new one you have always wanted to, with your discharge pay and your combat bonus, and be under way. A ship at anchor gathers barnacles. Beyond a certain point loafing will not release the tensions, it will cumulate them.

2. Get right with the girl—the wife or the sweetheart. Don't be in a hurry. There will be an element of strangeness, even of suspicion in both of you. You will not be sure of each other, perhaps.

There are going to be some disappointments, of course. There are already. And some men have had to bear them in their loneliness ten thousand miles away.

Many a chaplain from Frisco to France has had a soldier come in and fling down a letter, saying, "Read that, Chappy. Here I am fightin' for her freedom and mine; and now she wants freedom from me!" What shall a chaplain say then? And what shall a soldier do?

Remember human nature, and don't grow bitter. The durability of human affection is amazing. You'll often be happily surprised.

Give her a chance. Perhaps you limp, or have lost an arm. But if she's the right kind, she'll probably come through with Jane's line, "Love comes from the heart, Joe, not from the arm."

3. Don't get sore at the civilians. They carried their load, too. Look at the haggard ones in the great industrial cities. They worked around the clock seven days a week for a couple of years to get this country on a war production basis and furnish you the material you used. They probably did not go as hungry or thirsty as you did in the desert and life boat. But on the average they had a less diet, and they cheerfully suffered many inconveniences.

Do not belittle the man who, through no fault of his own, stayed in civis, perhaps at government direction, perchance a 4-F to his great chagrin. And a word to the 4-F. Don't get down in the mouth yourself. Do your trick; the courage of the unrewarded and unsung

(Turn to page 40)

When the Lights Come on Again

A Candlelighting Service

by Carolyn M. McCully

THIS candlelighting service was used at the First Congregational Church, Niagara Falls, New York, at the annual service conducted by the D₂O Society. It symbolizes the darkening of a world by war and then the relighting of the candles when "the lights come on again."

In preparation for the service two branched candelabra were placed on either side of the chancel. A lighted candle was placed in each of the windows at the sides of the church. Girls with candle snuffers were used for the extinguishing and lighting of the candles. The service was used at Thanksgiving time; it seems to us to be most adaptable for the months which herald the end of the war.

The choice of a reader is very important. He, or she, should sit where he is not observed and can have the use of a dimmed light to follow the text. Choir lights should also be screened for the most effective production.

The Service

Organ, piano, or instrumental music.
READER (slowly):

"The lamps are going out all over Europe; we shall not see them lit again in our lifetime." So said Viscount Grey as he stood at a window on August 3rd, 1914. He was looking out on the growing dusk of a London street where the lamps were being lighted below.



August 3rd, 1914—and it might have been 1939. One by one the lights flared weakly and went out.¹ Manchuria, Ethiopia, Austria, Czechoslovakia, Poland, Denmark, Norway, Holland, Luxembourg, Belgium, France, Albania, Greece, Yugoslavia, French North Africa, French Indo-China, Hong Kong, Wake Island, Guam, Manila, Philippines, Malaya, Singapore, Solomon Islands, Dutch East Indies, Burma, New Ireland, New Britain Islands, Timor.

And every time a light went out, fear blew like a wind at the heart until only a small flame burned. In some it was hope, in some faith, in others a dogged clinging to the best they knew; but it burned, dimly hidden behind the sorrow and despair.

(Take last candle from altar or table and place it where its light does not show. Perhaps total darkness is impossible but as much darkness as possible will make it more effective.)

We stood in darkness looking out on the winter of a great world. And some who could not sleep kept watch from the towers. How their eyes searched the cold night for the smallest glow that would tell them that the ember was still alive. Had they seen it, with what joy they would have leaped to the bells.

And prayer was in every heart and on many tongues: (Sentence petitions to be given by individuals of choir or of some other available group.²)

(1) Father of mercy and God of all comfort, in this hour of anguish have pity upon us and upon all men.

(2) Be with our brothers fighting on land, on sea, and in the air.

(3) God of pity, save those in danger, comfort those who are wounded or sick.

(4) Be with us who mourn for those who will never return.

(Turn to page 26)

1. As the READER slowly enumerates countries a candle is snuffed out for each name. If this is not feasible the side candles can be slowly snuffed out, beginning as soon as the reader begins. Some of the lesser known names may be omitted and the smaller islands included in the comprehensive phrase "and other small islands of the Pacific." It is possible that even the lights at the front of the church may be put out slowly and rhythmically, but not necessarily one candle for each country. The two candles at each side of the main candle are not lighted at the beginning of the service, so are not put out with the others.

2. The prayers given above are the ones suggested by the author but others may be used in their place if it is so desired. The first four prayers are given as individual ones, with a definite break between each. The next three are staggered, increasing and fading out in succession so that it will give the effect of overhearing a number of people praying at the same time.



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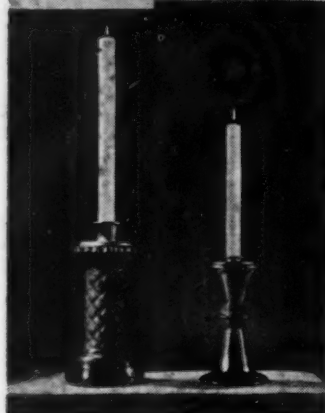
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When the Lights Come on Again

(From page 24)

(5) Our Father who art in heaven, bless us.

(6) Lord God of Hosts, be with us.

(7) Dear Lord and Father of mankind, help us this day.

(8) (in chorus) Let Thy light shine through the darkness.

READER:

And when the night was darkest, some who watched found that they did not watch alone.

SOLO (or choir, if soloist is not available): "He Is Watching Over Israel."³

READER: (clearly, strongly)

And in the desolate hours we heard a voice like a trumpet call:

We must not stand here shaken and dismayed,

Numb with the agony of fear;

Though winds moan low over the dead,

And all around us suns go out,

We must endure;

The dream must live.

VERSE CHOIR (or regular choir):
(with the same clearness and strength):

A dream of peace must live
Though every hand be clenched.

READER: (repeat slowly, thoughtfully):

A dream of peace must live
Though every hand be clenched.
(pause.)

And song must be recalled
Though every tongue be silent.

Light must be remembered.

Though sun and moon be dark.

VERSE CHOIR: (muted, every syllable distinct, impressive):

Though every hand be clenched;
Though every tongue be silent:
Though sun and moon be dark—
(long pause)

(crescendo)
A dream; a song; a light.

(The reader brings the lighting candle back to the altar.)

READER: (with awed appreciation):

And so again we know light. But we have known a greater light. The world must know it too. The world must stand in radiance. It cannot live in everlasting shadow.

(Cupping the flame with a gesture of the hands, as if cherishing something very precious.)

With our utmost energy of thought and strength will we cherish this which has been given back to us.

(Take candles which have previously been placed at either side of main candle—one in left hand, one in right hand.)

And in our hearts will be its splendor;
And in our left hand, love;

(light candle in left hand from main candle)

And in our right hand integrity;
(light candle in right hand from main candle), (candles are placed in waiting holders as they are lighted):

And from the shadows will arise the eager, the hopeful
(From before the altar two figures arise.)

The disillusioned, the discouraged.
(Other two figures arise slowly, reluctantly.)

READER (as if speaking to the three candles):
So must you burn steadily, for they will find new life in you.

(Figures approach, ascending from ends of platform to altar, or, remain in their places below—probably more effective if figures remain below but with their backs toward the audience—each lifts a candle and lights it from the three above; the two middle ones use center candle, two end figures light theirs from candles nearest them.)

READER:
And so will they face the world; and go forth into it with courage.
(Four ushers turn to face audience and stand until reader finishes the following:)

READER:
(This is from the Negro national hymn, "Lift Every Voice and Sing,"—the last stanza. After it is read with feeling the full choir sing it with equal feeling.)

God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by thy might
Led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we met Thee,
Lest, our hearts drunk with the wine of the world, we forget Thee,
Shadowed beneath Thy hand.
May we forever stand,
True to our God, true to our Native Land.

CHOIR repeat:
(While the choir is singing the stanza, the four with the candles return through the church lighting the candles which they put out at the beginning of the service. When all candles are relighted put on the lights in the church.)

AUDIENCE joins in final hymn:
("Light of the World We Hail Thee," or "God of Our Fathers, Whose Almighty Hand" are suggested, but any other appropriate hymn with both stirring words and music is all right.)

BENEDICTION BY READER:
The Lord bless you and keep you;
the Lord make His face to shine upon you and be gracious unto you; the Lord lift up His countenance upon you and give you peace. Amen.

3. If the suggested solo is not known Cezar Franck's "Lord of Mercy, Lord of Justice" may be used by having the Reader add the following to the part written just preceding the solo: "The Lord of Mercy and of Justice, who watched over Israel without slumbering or sleeping, was also with them."

Sometime We'll Understand

The following verse was written by Mrs. Ruth M. Clifton, Long Beach, California, after she had received word of the death of her son, Minor Peyton Clifton, in Saipan. It appeared in the paper issued by the Atlantic Avenue Methodist Church, Long Beach, California. Mrs. Clifton has kindly given her permission for its use in our columns.

We do not know the "Whys", the
"Wheres",
The "Whens", the "Ifs", and "Ands";
But this we know, God is wise,
For He has studied out the plans.
He, and only He, knows best—
It is He who holds the key;
And if we only stand the test
He will unlock the chains and set us
free.
So, when we say, "Thy will be done,"
We must be submissive to His will;
And bow to Him, no matter how the
course is run—
He will all our needs fulfill.
We do not need to say "Good-bye,"
For life is such a narrow span.
We shall meet our loved ones by-
and-by—
Then, and only then, we'll understand.

KNOWN BY HIS FRUITS

A missionary was relating incidents from the life of Jesus to a group of Arabs. Later a gaunt man of the desert who had been squatting on the outer edges of the circle came up and said: "It is some years now that I have had no news of this man. Tell me more of him, for I knew him well."

"What man?" asked the puzzled teacher.

"That man you were talking about," replied the Arab.

"But I was talking of Jesus, and he lived almost two thousand years ago. My friend, you are confused.

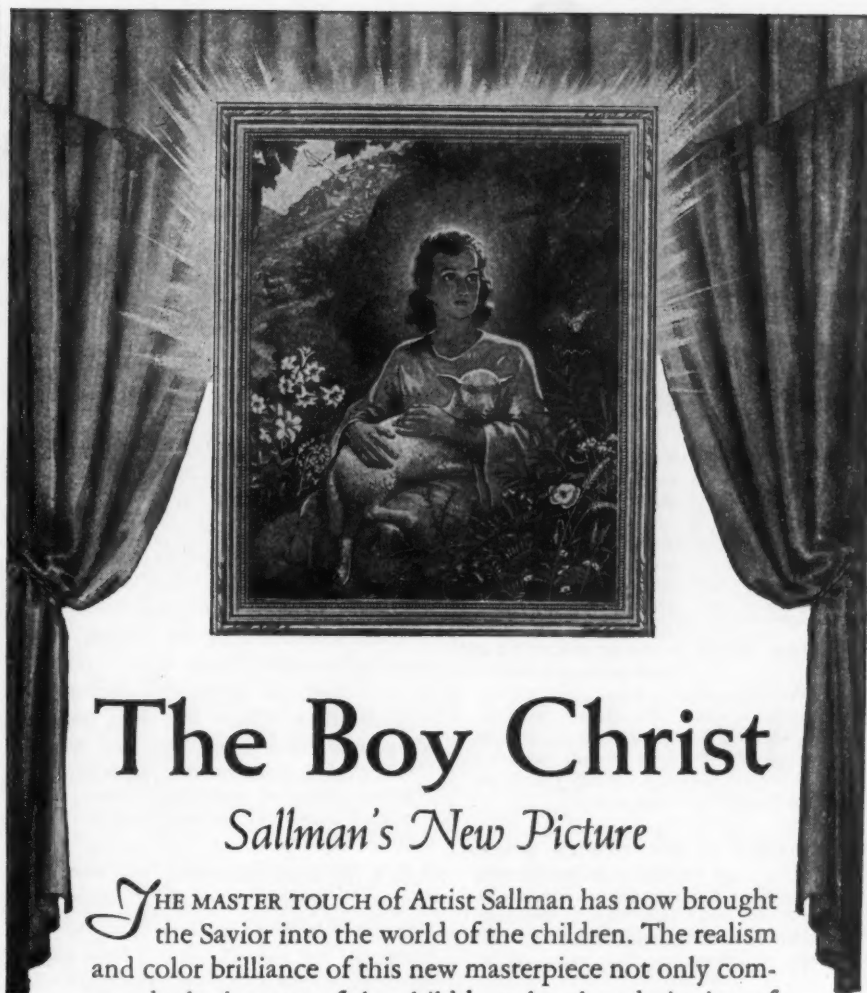
"Oh, no," said the Arab firmly. "He was an infidel, to be sure, since he was not of our faith, but he was a good man. He did not call himself Jesus then, but he dwelt among us for three months. I knew him well, I and my village. Did we not see his works? He was the same man of whom you read tonight from the book."

"He must have been an itinerant missionary," mused the teacher, "but I wonder who he was? Describe him."

"Have I not told you? He lived, and taught, and served among us. He was this Jesus."

The teacher later found that Peter Zwemer had once been in that man's village.

From *Follow Me*; Issue by T. Cuyler and Helen Clark Young; The Westminster Press.



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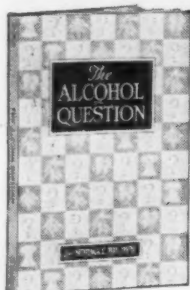
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Ministering to Those Who Sorrow

by Charles S. Owen*

WORD came over the telephone that Mr. and Mrs. A. had lost their only son in the war. Said the one who was calling:

They have just received the distressing news that he has been killed in action. They are stricken with grief. Can't you go over and do something for them?

The pastor, shrinking from the difficult task, drove by the house several times before stopping in. He was wondering what he could say or do and wishing that he could escape the duty.

An effective ministry to those who sorrow is a task from which the minister often would like to escape. The urge to run away from it is expressed by Jeremiah, the prophet. Facing the responsibility before him and longing to flee from it, the prophet cried out:

"O that I had in the wilderness a lodging place of wayfaring men; that I might leave my people and go from them." (9:2)

But the prophet could not leave his people. Neither can the pastor run away when grief strikes one of the homes in his parish. What then can a minister do for those stricken with sorrow? There are two things he may do. Both of these make him an effective instrument of God's grace.

The first is the ministry of listening. One of the surprising things is that so few pastors seem aware of this effective instrument of God's grace. Perhaps it is because the pastor is so addicted to talking and being listened to that he forgets the other. After the writer had spoken on this subject at a ministers' meeting a woman, in the audience, came forward and said:

"I wish my pastor had been here to hear this subject. Then perhaps he would let me do at least some of the talking when he calls in my home."

The Case of Mrs. C.

To illustrate let us take the case of Mrs. C. She had suffered terrible losses. First she had lost her only son. Later she lost her husband. His death was a case of such extreme grief that she never referred to him as having died but as having gone away as if to imply a despairing hope that somehow he might return. Finally she lost her daughter, the only remaining child in the family. Left alone in the world, it seemed that all the accumulated suffering of the years crushed in upon her and became greater than she could bear.

Calling her pastor on the telephone she asked him to come to see her as soon as possible. He made the call and practiced the ministry of listening. For more than an hour Mrs. C. unburdened her soul by means of talking. Her talking coupled with the pastor's listening became an instrument by which she laid down the burden of her heart and got a new grip on life. When the time came for the pastor to go she said:

"Your call has done me more good than anything I have known. You have changed my whole attitude and given me a new grip on life. I want to thank you for the wonderful things you have done for me."

It is interesting to note the skill with which Jesus used the ministry of listening. We see it disclosed in the story of the Walk to Emmaus by the two disciples. The risen Lord joined them on the way without disclosing his identity. Jesus asked them what they were talking about. They were surprised that anyone could be ignorant of what had happened in Jerusalem. In requesting the two disciples to tell him all about it, Jesus was not asking for information. He knew better than they what had happened. He was using the ministry of listening by which they should lay down the old burden preparatory to the new revelation and new task.

The Biblical Prayer†

Beyond the ministry of listening there is a second step by which the pastor may become an instrument of God's grace to those stricken with sorrow. This step can be described best by taking an actual case. Let us call her the case of Mrs. D. For some weeks she had been failing in health. Finally she was taken to the hospital where her illness was diagnosed as fatal. One afternoon the pastor received a telephone call that she was dying. Rushing to the hospital he found the following situation.

The patient, in the battle with death, was tossing to and fro, with contortions of pain in her face. Two nurses, one on each side of the bed, were trying without success, to restrain their tears. The husband and children were standing at the bedside breaking with uncontrolled grief.

In a situation like this, one cannot use the ministry of listening. Death is

*Minister, Presbyterian Church, Taneytown, Maryland.

†A source book of such prayers is "The Prayers of the Bible" by Elinor H. Pierce, published by the Judson Press.

too near. Here is what was done:

1. The husband told the dying wife that the pastor had come. Immediately she became quiet and the fashion of her countenance was changed from anguish to peace. Her attention had been transferred from herself to God. That was the first objective. It is always salutary to the pastor to have some fact dramatize to him that he is more than himself. That he, in the eyes of his people, is a symbol of the church and a representative of God.

2. The next step we shall call the biblical prayer. When a dying patient has strength enough to listen only to a few sentences, one must come forth with the most effective thing he knows. One of the most effective instruments of God's grace is the biblical prayer. By this is meant a brief prayer clothed in the language of some great gem of the scripture which, through the years, has mellowed in the soul of the patient and become the very symbol of God's grace.

Many of the Psalms, like the 23rd, 90th, 91st or 121st, are rich in language suited to prayer. For the one who suffers there is spiritual healing in the farewell benediction of Moses: "The eternal God is thy refuge and underneath are the everlasting arms." One of the most arresting prayers of all can be fashioned out of the opening verses of John 14.

With reference to Mrs. D. one of these biblical prayers was used. Immediately the very expression of her face showed that a miracle of peace had been achieved. Said she: "Thank you. It's beautiful. It's all right now. I'm ready to go."

She had achieved the peace of resignation which marked her passing. Often a person, in the last stages of coma, will show a response to the biblical prayer by the expression of peace on the face.

The biblical prayer is effective because it combines two great instruments of faith into one: the prayer and the scripture. Such a prayer becomes the very word of God speaking to the one who suffers. It serves to focus all the accumulated faith of the years on that one moment. It helps the patient to commit everything into the hands of a loving God, and thereby, to achieve the peace of resignation like that revealed in the last words of Jesus on the cross: "Father into thy hands I commend my spirit."

The writer has tried many different ways to minister to those who sorrow. In his experience the most effective of all has been the ministry of listening and the biblical prayer.



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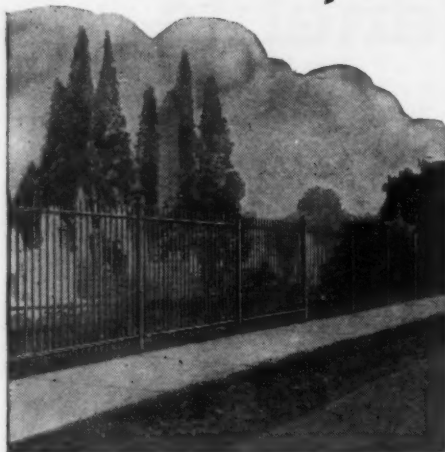
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Overflowing the Treasury

Suggestions for Meeting Extra Budget Needs

by Margaret Ratcliffe*

SINCE a church usually has more ways of spending money than it has money to spend, an exchange of ideas for raising the necessary quota sometimes proves stimulating.

A telephone bridge was new to me until a young married couples' group of our church tried this as a means of raising money. Each member, who was responsible for one table of bridge at her home on a definite evening, furnished the table prize and the lunch. As her guests, non-members, paid fifty cents per person, each member handed in \$2.00. The high scores from all parties were phoned immediately to the secretary of the club, who after determining who was entitled to receive the high score prize, notified the members of the winner.

The annual boston baked bean supper always brings a capacity crowd. For an added feature the impressive program following was of interest to many. Pictures of the men and women on our Honor Roll were thrown upon the screen by means of a reflectroscope. As the pictures were shown items of interest concerning each boy in the service, stationed here and there around the world, were told by one of the young people. The price of the meal was 65c per person.

The well known annual or semi-annual rummage sale, which involves liquidating your attic for the church, is becoming more popular as an easy way to augment the treasury. To ours many people brought clean clothing which was pressed and hung on coat hangers on racks, shoes, rubbers, ties, dishes, kitchen utensils, books, toys, jewelry, garden tools, and what not! It was practically all clear profit, as the unit cleared approximately \$200. The women were responsible for the collecting of the clothing and articles, the pressing and arranging them for the day of the sale, and the selling. Advertising in the nearby papers brought buyers from neighboring towns. But, I understand, that the women of the Baptist Church in Winchester, Massachusetts, greatly surpassed all our attempts as they operate a thrift shop for second hand clothing and used articles of every kind—the

women generously giving so many hours of their time per week—and are rewarded with a yearly income exceeding \$2500.

The children's spring fair, sponsored in April by one unit, was of special interest not only to mamas of young children but also to the young offspring themselves. The silhouette artist proved a central attraction as many mothers brought their young hopefuls for this special purpose. Although mother and even daddy struggled to attract the child's attention so the artist could glimpse the darling's profile, very often the child preferred to watch the scissors quickly snip the paper into fascinating shapes. The two silhouettes, when mounted, cost fifty cents—twenty-five cents for the artist and an equal amount for the unit. Colorful May baskets, a refreshment bar consisting of candy, ice cream, cookies and soft drinks; hundreds of beautiful handmade children's dresses, aprons and playsuits; knitted sweaters, hats, baby togs; children's books, games, dolls, animals and other varieties of playthings made the occasion not only delightful but a success financially as it cleared \$175.

Because everyone requires an opportunity for friendship and laughter, especially during these tense and serious times, the social committee planned a Chinese dinner and program of magic. The dinner, served by a Chinese caterer of known reputation, was declared par excellence by those who enjoy Chinese food. Although the artistic table centers were decidedly individualistic, they were all definitely Chinese. The magician, one of our church members whose father, by the way, entertained the King and Queen of England in Buckingham Palace, was superb with his hour of baffling magic. The price of the meal and program was 85c and everyone concluded that he had greatly enjoyed an unusual evening.

Two door prizes, tickets to a downtown theatre, something which most theaters would be willing to give for publicity sake, helped to swell the crowd attending our annual bazaar. Once inside, the people were induced to spend their money liberally to solve their Christmas problems from the extensive selection of gifts and useful articles at the household, fancywork,

*Mrs. G. B. Ratcliffe, whose husband is minister of Congregational Church, Milton, Massachusetts.



They'll give a hundred sociables, can-tatas too, and teas;
They'll bake a thousand angel cakes, and tons of cream they'll freeze;
They'll beg and scrape and toil and sweat for seven years or more,
And then they'll start all o'er again, for a carpet on the floor.
No; it isn't just like digging out the money from your vest,
When the Ladies' Aid gets busy and says: "We'll pay the rest."

baby, food, novelty, plant, and attic treasures tables. In spite of a rainy day the net profit exceeded \$400.

Men are also interested in boosting the treasury. One man took orders for crates of oranges, arranged to have them shipped from his brother's orange grove in Florida, and donated the \$43 profit on these to the fund for improving the church vestibule.

It is surprising what a variety of things young people can do to earn their dollars, such as, taking the neighbor's dog for his daily walk, weeding the garden, mowing lawns, minding babies, going on errands, giving shampoos, delivering handbills, serving tables, knitting socks, selling pencils, doughnuts, dish cloths. . . .

The Philergian Bellringers imported from a neighboring town were guest artists at a vesper hour of music. Ringing 21 beautifully toned bells, made in Croyden, England, they presented an especially appropriate Christmas program including many carols of other lands. An offering amounted to \$47.

A large basket decked attractively in patriotic colors was passed about to many women of the church. The

first woman on receiving this Victory basket phoned the next on the attached list and inquired of her what she desired to have deposited in the basket. When the second received the basket, she removed her package and deposited what she considered its value in the attached piggy bank. After contacting the next woman on the list to find out what she preferred, she placed that in the basket. In this way the victory basket went traveling around the whole unit carrying sometimes a pie, sometimes potatoes, eggs, cookies, jelly, candy. Doing it this way each woman, besides being satisfied with what she received, was willing to pay more for it.

Correspondence cards (folders) with an etching of our church on the front page were sold for five cents each, and calendars with a colored etching of the church for twenty-five cents each. While the calendars made attractive Christmas gifts, the cards were suitable to send short notes to friends and especially to our boys in the service who appreciated seeing again the picture of their home church.

Through the mail this week came an inviting pinkish sheet with sketches of a treasure chest, scales and a melting pot, which aroused my curiosity enough to make me read it eagerly. It was entitled "Old Trinket Campaign," but, when we use it, I imagine we'll label it "The Melting Pot." The idea is to appoint a committee to contact as many people as possible inviting them to donate any old trinkets such as rings, chains, earrings, dental bridges. . . . Each person is to be given an envelope in which to deposit the article. When the envelopes are collected a few days later they are to be mailed to the Company (Harry Klitzner Co., 433 Winchester Street, Providence, R. I.) which will pay a minimum of twenty cents for the contents of each envelope besides previously furnishing the envelopes gratis. It says the results will surprise one, and maybe they will if you can scrape up plenty of trinkets.

Of course, none of these methods should be considered as a substitute for the every member canvass and the weekly offering envelope. They are tested plans to collect the extra dollars for special objects which have not been included in the budget.

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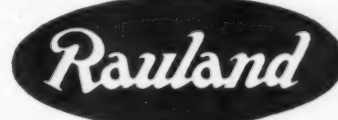


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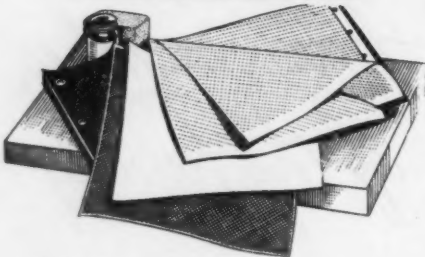
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The Blessing of the Seed

A Message for Rogation Sunday

RURAL Life Sunday coincides with the traditional Rogation Sunday. In 1945 it falls on May 6. In an effort to give a reliable picture of the observance of this Sunday we are printing a pastoral letter issued by the Bishop of Chichester, England, last year. We believe that it would be a splendid thing for the churches of America to try to recover somewhat of the old spirit of the rogation days.

The Letter

These feasts were not simply picturesque ceremonies, with no meaning behind them. They bore witness to man's faith in God as the God of nature and the giver of all good things; and as the creator, intimately concerned with the welfare of all that He has created. They were also expressions of a healthy community life, in which all classes of men, women and children in the countryside joined together, alike for work and worship. They took their place in a pattern of life of which God was the centre. And when God is really the centre of life's pattern, everything else falls into its place.

Times have changed much in the last two centuries. The tendency everywhere is for the machine to gain the mastery, and for life to become more and more artificial, more and more wanting in community, in love of the home, in care for beauty, and in faith in God. "For long enough," says T. S. Eliot, "we have believed in nothing but the values arising in a mechanized, commercialized, urbanized way of life; it would be well for us to face the permanent conditions upon which God allows us to live upon this planet." We need now to get back a right attitude to nature, which implies also a right attitude to God. Let the church and the countryside rediscover one another, and who knows what an awakening may take place in the whole life of the nation! It is in this spirit that I invite you to observe Rogation Sunday, now happily chosen by the Minister of Agriculture as Farm Sunday, and the rogation days, which, in this fifth year of the world war, have come round again to remind us of the deep things of God.

(1) First of all, then, let us remember that these days are days of prayer for the livestock and the crops. We who are children of the earth bring the earth itself before the heavenly Father. We bring the sower and we bring the

seed. We bring the beasts and the birds and those who tend them. We acknowledge that the earth is the Lord's and all the fruits thereof; that God is the God of nature; that he quickens the corn, and drives the plough. We acknowledge that the capacity of the earth to provide us with food is God's greatest gift for the physical welfare of mankind. We acknowledge our dependence on the sunshine and on the rain for the increase which God gives at the different seasons of the year. We acknowledge our duty to treat that earth with proper reverence, so nurturing it that its fertility may never fail, and so using it that none may be deprived of their rightful share in its wealth. Further, we acknowledge that those who are called to work upon the earth for the producing of food are following a vocation blessed by God, as well as rendering one of the greatest services to their fellow human beings. We therefore acknowledge our responsibility also for securing that all those engaged in the industry of agriculture shall have fair and healthy conditions in which to live and work today, and shall be free from fear for the future. Let us then pray God to bless the soil and its produce, to bless the beasts and to bless all who labor on the land.

(2) There is a second purpose which I would ask you also to bear in mind at rogationtide. In the old homily for rogation week, issued by Queen Elizabeth, one of the main reasons given for beating the bounds of the parishes in procession was the duty of guarding against "strange encroachments." Men were bidden to be content with their own, and not to encroach on one another's land, or claim more than what "in ancient right and custom our forefathers have peaceably laid out unto us for our commodity and comfort."

Nowadays the encroachment against which we should be most on our guard is that of the town on the country. This encroachment takes various forms and has various causes, economic and social. It may be the result of demands made by the town for new housing estates or factory sites outside its boundaries, or for holiday-making in conglomerations of railway carriages and caravans, and in colonies of cheap bungalows and week-end cottages. It may be due to the lure of the town, attracting some of the most vigorous.

(Turn to page 34)



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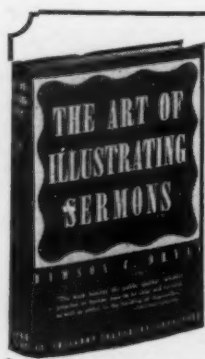
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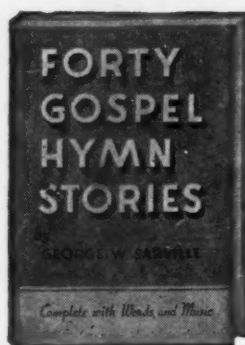
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Karl Barth on Treatment of Germans

TOO little is known about the "mental condition" of Germans to form a clear-cut program for treatment of the Reich after the war, Dr. Karl Barth, internationally known Swiss Protestant theologian, declared in a lecture at the University of Geneva.

"Our information about Germany is often contradictory," he said. "Even if we are well informed about the atrocities committed by the Germans we know very little about their mental condition. Are the opponents of the Nazis numerous or not? After the war, we may learn that there have been more acts of courage and suffering than we imagine today."

Dr. Barth stressed that the destruction of the Nazi state will place an obligation on the victors not only of passing judgment on the German people, but of bearing a share of "man's common responsibility for rebelling against divine law." He said:

"Our disobedience against the eternal law is no less real than the Germans. We must refrain, therefore, from malicious joy, nor must we pass from fear of the Germans to pity for them. Our attitude must combine respect and sympathy as well as dread, since Germany's end is meant to teach us, too, that God's law cannot be flouted."

Discussing the Christian duty toward a defeated Germany, Dr. Barth said,

"we must be both gentle and strict, without prejudice, weakness, Pharisaism, or sentimentality."

"The Germans have enemies everywhere and the loneliness of which they formerly complained has become, very real, and thus their greatest need at this dark moment of their history will be friends," he stated.

"But if we wish to be their friends, we must abstain from admonishing them. If we try to approach them as schoolmasters, they will shut their hearts against us. We must not be like Job's friends, who visited him to try to instruct him.

"The Germans do not understand the words: brotherhood and federation. They believe only in hostility. So we must try to show them the meaning of doctrines they consider Utopian. Preaching beautiful words to them will not be enough. They must be made to feel the truth behind the words, 'the Gospel, not the law, will triumph.'"

"Our duty is to help the Germans make a new start in a new, free Germany. There is no question of excusing Germans or encouraging the German churches to carry on as before. Even if our friendship is accepted with reserve by the Germans, it will not relieve us of the duty of trying to meet Germany's needs in the full consciousness of our own needs as well as theirs."

The Blessing of the Seed

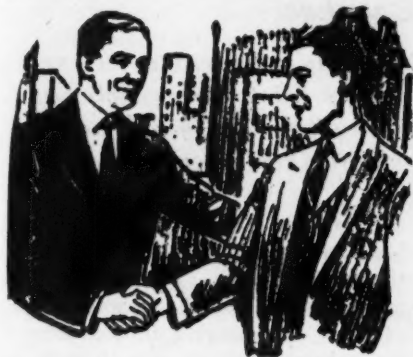
(From page 32)

of the youth in the villages away from their natural home, by the offer of higher wages, better living conditions, and ampler facilities for amusement.

The town and the country are necessary to one another and each should welcome the other. But the townsman often needs to learn a greater reverence for the beauty of the countryside and the customs of the countryman, even in such simple matters as the avoidance of litter, and closing gates behind him in his walks through his fields. And the whole nation has still to be won to a deeper understanding of the basic importance of the land, and of all who work on the land, in the national economy. Had that basic importance been recognized in the past

we should never have allowed the economic conditions in the rural areas to compare so badly with conditions in the towns, or have paid so little heed to the great drift of labor from the land. When agriculture is established on a sound economic foundation and country people are provided with adequate housing and education and medical services, adequate facilities for healthy recreation, adequate water and electricity, and adequate means of developing village life and industries on lines true to village genius, the whole position will be transformed! Surely in times like these we should consider our ways, and should resolve that, not only during the war but in peace time as well, the vital importance of the land should be fully understood. Once again I venture to declare that we must get back a right attitude to nature, which implies a right attitude to God.

Ministers' Vacation Exchange



Here are some interesting vacation propositions. If any of them interest you write the minister who is offering the exchange. If you have an offer which should appear in our May issue, let us have it by April 15. No charge is made for the insertion. Your name, however, together with address must accompany it.

Rapid City, South Dakota. Anyone interested in living in a fine cabin in the heart of the beautiful Black Hills of South Dakota in exchange for supplying the pulpit of the First Presbyterian Church of Rapid City, South Dakota, a church of 800 members, for the morning services during the month of July, please write to Box 384, Rapid City, South Dakota.

Garwood, New Jersey. Will exchange pulpits with pastor in Maine, living reasonably near the ocean or bathing beach, who wishes to visit Metropolitan New York, forty minutes from the city. The use of manse is available in August if desired. Irvin C. Wise, Presbyterian Church, Garwood, New Jersey.

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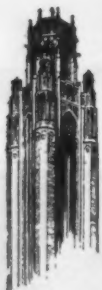
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When Mothers Meet

A Play for Mother's Day

by Bert Crocker

Nearly twenty years ago this little play appeared in "Church Management." The demand for copies led to its republication a few years later. Now we are printing it for the third time. We hope that this new publication will further extend its appeal.

SCENE: Roadside not far from Jerusalem.

TIME: Soon after the Crucifixion.

CHARACTERS: Two peasant women. (Salome is seated on bench, her head resting upon her arm on the back of the bench. Enter Mary.)

MARY: Are you ill?

SALOME: Yes, at heart—I am burdened with sorrow.

MARY: Can I help you?

SALOME: Only by listening to my story. It is a sad one—so sad indeed that I have not felt I could tell it to anyone. You are a mother? And you have had a son? Then, perhaps, you would understand the travail of my soul. (Slight pause for silent eloquence.) I lost my boy a few days ago—he hanged himself.

MARY: May Jehovah comfort you and give you strength as He has me. I, too, have recently lost my boy in death, but he has begun life again in a bigger, a newer way—don't you think your boy may have done likewise?

SALOME: Would to God I could think so—but I am afraid his name will forever be one of reproach and shame.

MARY: Jehovah forbid! Jehovah forbid!

SALOME: Only a mother who has known great sorrow could talk as you do. You must tell me about your boy after. He must have been good and kind—just as you are.

MARY: He was good—and kind. He was always happy when he had the opportunity to help others—particularly the weak and the unfortunate. But tell me more about your boy.

SALOME: My boy! He was such a lovely baby—I called him Judas because all my hopes were centered upon him.

MARY: Your boy's name was Judas?

SALOME: Yes. A beautiful name, is it not?

MARY: A very beautiful name! Tell me about him.

SALOME: He was a very promising boy—my Judas—there was nothing really bad in him. But he was very impulsive—and intense in his likes and

admiration. One day he happened to hear Jesus the carpenter teaching in the public square. He loved him immediately. I thought it was just another of his passing infatuations—he was always getting new friends and companions, was my Judas. But he insisted that this was different—this humble carpenter had gripped his very heart. He said he hoped a friendship like David's and Jonathan's might grow out of it. One night he came home and told me he was going on a trip with Jesus and a few of his followers. He was happier than I had ever seen him—just as an impulsive boy would be starting out on some great adventure. He was not always popular with the friends of Jesus—they couldn't understand him—but Jesus understood him. There are tears in your eyes—does my story make you sad, too?

MARY: Your story touches my heart and helps me to understand. May Jehovah's blessing rest upon you—and upon the soul of your boy Judas. Tell me more.

SALOME: He went away with Jesus and he was very happy. He was sure that Jesus was the Christ and he was enthusiastic for the coming of the Messianic Kingdom. He wondered why Jesus waited to manifest his power. Once the people wanted to proclaim him as their king, but he said something about his kingdom not being of this world. My Judas could never quite understand that. He felt that Jesus was throwing his chances away—he was afraid that he would lose favor with the people. There was only one way—Jesus would have to be forced into a position from which he could not escape without manifesting his heavenly powers. Why do you sigh—did you ever see Jesus?

MARY: Yes,—I saw him as few have.

SALOME: They went to Jerusalem for the Passover. The people in the temple were angry against the carpenter teacher. Judas felt that the time had come—Jesus must reveal himself as the Anointed One. One night while Jesus was in Gethsemane's Garden, Judas led his enemies to the place where they could lay hands on him.

He was sure no real and permanent harm could come to Jesus—was he not God's Own Son? Could he not command the very angels of heaven to protect him? My Judas felt that the great kingdom was about to be ushered in—but they led Jesus away. Judas could not understand it. Why did not Jehovah destroy the soldiers of Caesar? He stood and watched—he saw the best friend he had ever had being led away "like a lamb to the slaughter." His head dropped in bitterest anguish. There was something in his hand—now he saw it for the first time—in his enthusiasm he had not noticed it before—it was a bag of money—thirty pieces of silver. He remembered—he had received it from the high priest—it was the price for Jesus—he had sold his Lord.

MARY: His Lord!

SALOME: He ran back to the temple in an endeavor to undo the evil thing he had done, but to no avail—they only mocked him. He gave them back their money—he did not want that—he never really meant to sell his Master—the paltry sum he received proves that. If you knew my Judas as I knew him, you'd realize that he couldn't do such a thing. When he came home and told me what had happened, he looked years older—his face was haggard—not at all like my boy. He said he couldn't live without Jesus—could never stand the bitterness of all that had taken place. He had heard them talk of killing Jesus—and it was all his fault. Just before he went out he kissed me—strangely—but lovingly—he said he would try to atone. His life was all he had to call his own and he—

MARY: I forgive him.

SALOME: You forgive him! Yes, and if only they knew, perhaps all the other women in the world would forgive him—but what about Jesus' mother? Do you think she could forgive him?

MARY: I am the mother of Jesus.

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SWEET HOUR OF PRAYER
ROCK OF AGES
GOD BE WITH YOU TILL WE
MEET AGAIN

AVE MARIA
THE LORD IS MY SHEPHERD
HE LEADETH ME
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I NEED THEE EVERY HOUR
IN THE GARDEN
JESUS LOVER OF MY SOUL
JUST AS I AM

LEANING ON THE EVERLASTING ARMS
LOVE DIVINE
MY COUNTRY 'TIS OF THEE
NEAR THE CROSS
O COME ALL YE FAITHFUL
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Biographical Sermon for April

Geoffrey Francis Fisher, the Businesslike Archbishop

by Thomas H. Warner

Moses my servant is dead; now therefore arise, . . . as I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee.—Joshua 1:2-5.

CANTERBURY, the archiepiscopal and metropolitan see of all England, became so owing to St. Augustine settling there. For many years pilgrimages were made to Canterbury. Some of them are described in Chaucer's *Canterbury Tales*.

Canterbury has a magnificent cathedral in which all styles of architecture are represented. It has been enlarged and rebuilt at various dates. It was founded as a Christian church by St. Augustine late in the sixth century.

Canterbury has a population of about 25,000. It is in this ancient historic city that Dr. Fisher has taken up his residence as archbishop.

The Archbishop is nominated by the king, on the recommendation of the prime minister, and is elected by the greater chapter of the diocese. There has been no case in modern history when the chapter has rejected the king's nomination.

Dr. Fisher is the younger son of the late Rev. H. Fisher. He was born May 5, 1887. He was educated at Marlborough and elected to a scholarship at Exeter College, Oxford. There he had a brilliant career and was a fine athlete.

Dr. Fisher became a priest in 1913. In 1914 he became headmaster at Repton. In 1932 he was appointed Bishop of Chester and in 1939 Bishop of London.

Dr. Fisher's choice as archbishop came as rather a surprise to the English people. A commentator said: "In character and capacity Temple was head and shoulders above his brethren, and when he died there was no one on the bench of bishops with a tithe of his intellectual equipment, or of his courageous understanding of the problems of the changing world."

"His successor, whoever he might have been, was certain to suffer from the inevitable comparison, and Dr. Fisher is not to be envied in the high preferment which it is understood he has accepted with great reluctance."

"Not only, indeed, has he few of the outstanding qualities that in two years made Dr. Temple, not only Primate of all England, but the trusted leader of all English progressive Christians, but he also lacks the experience that both

Randall Davidson and Cosmo Lang took with them to Lambeth."

Like three of the last five archbishops, Dr. Fisher has been a headmaster. Hence he is handicapped by a lack of parochial experience which will make it difficult for him to understand the problems of his clergy.

As Bishop of Chester, Dr. Fisher remained the headmaster. He was patient, approachable and tolerant. But one of his clergy said that in his interviews with the bishop he always felt that he was in a headmaster's study.

Dr. Fisher is said to be a thorough and capable administrator, disinclined to delegate any of his duties and still more disinclined to discuss them before deciding. It was doubtless his reputation for business-like capacity that led to his appointment.

A writer says: "He has not gained popularity, he is not a man who easily attracts affection, but in his plans for reorganization and reconstruction he has been courageous and farsighted." That is why he has been dubbed "The Businesslike Archbishop."

The *Daily Herald*, a Labor paper, comments: "He probably owes his elevation to his administrative ability and to his reputation as a 'safe man,' unlikely to disturb the doves of privilege. But to the nation, and indeed to the Church, Dr. Fisher is a dark horse. He may prove far greater than he seems. His selection has caused misgiving among those churchmen convinced that the church must lose the little of its influence that remains unless it boldly proclaims the full social gospel."

The *Christian World* made this comment on Dr. Fisher's appointment. "Free churchmen are as much concerned as Anglicans that the Church of England shall be well and wisely led. 'The field is one,' and they rejoice at every evidence that the sister church is playing a great part in strengthening the Christian forces of the nation. In Dr. Geoffrey Francis Fisher, the newly appointed Archbishop of Canterbury, they hope and believe that the right man has been chosen for a post of such unique power and influence in English religious life."

It is said that Dr. Fisher does not belong to any of the Church of England parties. No one knows whether he is High, or Low, or Broad Church. However, he has played a prominent

part in bringing about cooperation with Nonconformists.

An indication of his attitude is found in this incident. In March, 1944, while he was still Bishop of London, he asked the Ecclesiastical Commissioners to take over Fulham Palace, the official residence, and allow him to rent part of it for his own use. He also suggested that his income should be reduced from ten thousand pounds a year to five thousand pounds and traveling expenses.

Another indication is found in his statement on being notified of his nomination. Referring to his predecessor, Dr. Temple, he said: "Nobody can truly fill his place, and I am not going to attempt it. But since this has been put upon me, and I have been told it is my duty, I shall do my best."

Dr. I. Fisher, in his first letter in the *Diocesan Gazette*, sent a message to the clergy and people of the diocese.

"I know that I shall have your sympathy," he writes, "for, as you have lost a beloved leader, so have I. Almost all his life I have been his disciple and friend, and we share a common loss. I am assured that I shall have your goodwill and prayers, and that is a great comfort to me.

"London has indeed won my deep affection, but one thing it could not give me as Chester did—the joy of visits to country towns and villages. That joy I look forward to recovering again.

"I am a countryman born and still believe that what is there to be found is essential to England's life and greatness. I look forward again to drinking at the fountain which nurtured me, the country and the country church."

THE PIONEER WOMAN

In Ponca City, Oklahoma, is symbolized the figure of "The Pioneer Woman"; the statue represents a woman, her face up, her eyes alight, with a Bible under her right arm, her left hand holding the hand of a young lad with whom she is stepping briskly forward. The pioneer women of our land took the Bible as the book of life, transmitted it through their bodies and blood, and then passed its principles on to their children, with whom they kept in step, walking bravely and hopefully forward to a better day. Such was the spirit which made America, and such only is the spirit which can save her future. Ralph W. Stockman in *Date With Destiny*; Abingdon-Cokesbury Press.

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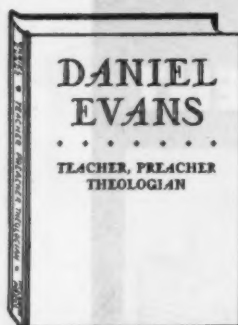
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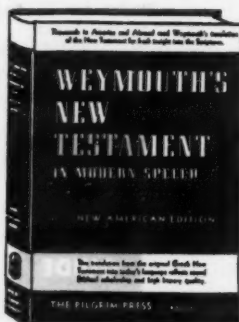
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When Son Comes Home

(From page 24)

commonplace is just as necessary as the courage of the crisis. And it will continue to count.

This is one country. Soldiers and civilians are comrades in one great continuing contest: That every man may sit under his own vine and fig tree, and enjoy freedom from fear.

4. Don't expect to be pampered. Someone needs to say this to you, as you need to say it to yourself. It is true that, like the late Chief Justice Holmes, Yankee from Olympus, who in spite of all his distinguishing honors remembered nothing so much as the three times he was wounded in the Civil War, you will look back on the years of service under arms as the great years, most vividly remembered because most emotionally charged. But what you will now be rated for is whether you make as good a civilian as you did a soldier. Do not let it be said that army life ruined you, and made you lazy and undependable.

Comrade, life is still a fight, from which there is no mustering out until "Taps" blow. In time of peace it ought not to be a fight against other humans, but a fight with other humans, jointly struggling to fashion the good life and the great society, until the last river is crossed and the walls of the City of Light are reached. Continue to fight a good fight.

5. Take part in your community life, not asking the privilege of more than your share, but simply assuming a just responsibility. On the Tomb of the Unknown Soldier are the memorable words, "In assuming the soldier he did not lay aside the citizen." That is true in a democracy. You are not reassuming the citizen, you have always been a citizen, with the right to vote, and the duty to be informed. Inform yourself about your country.

And about the world, which you have been at such pains about. Interest yourself in the general welfare. Some of you have already written home to your teachers and friends about your hopes to take part in the political life of your communities, and your deep desire to help fashion a safer world than we have yet enjoyed. This should be a healthy passion in you. Dedicate your energies as consistently to fashioning the things of peace as you did, when necessary, to the things of war. Would men do so, there would be little need of men sitting in fear under their fig trees or digging fox holes in their apple orchards.

Much of the moral epic of mankind can be summed up in the movement



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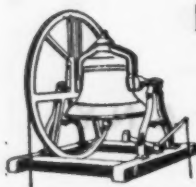
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from the hymn, "The Son of God Goes Forth to War" to the one to the same tune, "The Prince of Peace His Banner Spreads," "Fling out His Banner Far and Wide."

6. Then lift your experience with religion. One of the sorrowful things about Joe, in John Hersey's sketch, was that he had no religion to guide and to ennoble and to comfort him. His old father had a prayer. But nowhere in the sketch is there any evidence of the support of institutional religion for the young man. This may be the fault of the church. But the church is ready to help. Yet it is something more personal than the church you need.

You need to see all things under the aspect of eternity. Your experience of the last couple of years you need to see in terms of the strange and struggling history of mankind, as one little event in a chain of tragic events. You have shared in that drama of right and wrong, albeit mixed wrong and right.

There is a memorable word in an ancient poem "The Song of Deborah," from a rugged day when a prophetess led the people of Israel. Jael, a woman, had killed Sisera, the enemy king. And in the fierce song Deborah sang of the Mother of Sisera, almost with a taunt,

*Through the window she looked forth
and cried,*

*The mother of Sisera, through the
lattice,*

*"Why is his chariot so long in coming?
Why tarry the wheels of his chariot?"*

—Judges 5:28.

We must all remember with sympathy the old mother, and the young wife, the world over, sitting at the lattice window, where sons have not come home, and husbands and lovers never.

They may take unto themselves some of the great words, like those of the old warrior David himself of his child who died, "I shall go unto him, though he shall not return unto me." (II Samuel 12:23.) Or those of the New Testament may come home to help, "Perhaps thou wast parted from him for a season, that thou mightest have him forever." (Philemon 1:15.)

But in the meanwhile for those whose sons have come home, and for those who are going to come home shortly, pray God, let us say, "This my son who was in peril of death is alive again; he was lost and is found." In gratitude let us thank God and take courage. And let us so contrive that they shall sit every man under his vine and under his fig tree, and none shall make them afraid.



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Books

The Pastor

Pastoral Care of Nervous People by Henry Jerome Simpson. Morehouse-Gorham Company. 194 pages. \$2.25.

The author has had forty years' experience as an Episcopalian clergyman and has been a student of psychiatry since the days of the Emmanuel Movement. For ten years he has had a clinic for personal adjustment. In her foreword Dr. Esther Loring Richards of the John Hopkins University states that the "book attempts to present some viewpoints of various schools of psychiatric thought and their methods of approach to understanding the psychological background of various states of poor mental health that come to the notice of clergyman and doctor." The author in his preface states that he is attempting "to bring out the point of contact between religion and a scientific approach to a good adjustment to life." There are fourteen chapters and also bibliographical notes and an index.

This book is of twofold value. It treats a field of Christian service the importance of which is being increasingly recognized. It is written by one who has had a long practical experience and has explored very thoroughly the different techniques of varying schools. It will prove a most helpful volume for those who desire to learn more of this expanding field in which the pastor and the psychiatrist work together.

F. F.

The Larger Evangelism by John R. Mott. Abingdon-Cokesbury. \$1.00.

Although Evangelism is as old as the Church of Christ, one is always encouraged to see the name appear on a book, especially when the book is written by a world figure such as John R. Mott. If anyone is qualified to write on the "larger evangelism" it is he. His evangelistic and missionary efforts, labours and rewards are known both at home and abroad. Truly he has gone into all the world and preached the Gospel. No doubt this Christian layman has evangelized to a greater extent than all but a few ministers and ordained missionaries.

The Larger Evangelism is evangelism in the sense of a "larger desire." The church and the Christian cannot expect to get the Gospel out to the world of men unless the desire is greatly increased. To generate this desire the Christian must see the need of men who are without Christ and to dwell upon God as revealed in Christ who is a "mighty Saviour." There is need for a larger exposure of men to Christ who will by the working of the Spirit convert them unto Himself.

Dr. Mott says that we live in a time

of rising tide of expectation. Men everywhere are in an inquiring mood. They are on the alert. The church and the individual Christian must be prepared to meet the challenge of this rising tide of opportunity. There is an awakened interest in things spiritual and Christ must be presented to souls that were once asleep.

The author gives a chapter to a study of Dwight L. Moody whom he calls, "The greatest evangelist of the last century." His passion and zeal, his methods and purposes should become our own. In his appeal to the great cities, student centers and to businessmen, Moody excelled even the greatest of Christian leaders. Add to his name, Henry Drummond, Sam Jones and Toyohiko Kagawa and we have the greatest evangelists of modern times. Of them the author says, "It was true of each one that he was Christ-centered, Christ-controlled, and Christ-exemplified." There are the cardinal conditions to be met by any and all evangelists of the Lord God's Good News.

The watchword of the Student Volunteer Movement formulated in the last century was, "The evangelization of the world in this generation." This is "the larger evangelism." It means to give every person an opportunity to hear the Gospel and to know Jesus Christ as personal Saviour and Lord. Let us who are ministers of the Word

let the title and purpose of this book become fact and practise in our own parishes.

E. L. S.

Jesus Christ

How To Think of Christ by William Adams Brown. Charles Scribner's Sons. 305 pages. \$3.00.

This book was one of two left in manuscript form, virtually ready for the printer, by the late William Adams Brown. It is the product of his own long life of thought and sainthood. It is in his own words "a book for people who feel that there is more to be found in the Lord Jesus Christ than they are able to understand."

The author, of course, was one of the great theological interpreters of his time, known, beloved and respected throughout Christendom, a leader both in thought and in action dealing with his faith. Always he wrote with the authority of one who had canvassed the entire scope of his theme in tolerance and sympathy. This gift is well brought out in this posthumous volume. There are five sections entitled: An Old Question in a New Setting, Answers of the Intellect Alone, Answers Which Supplement Reason by Authority, Answers of the Imagination, the Will and the Heart, How to Think of Christ Today.

In the seventeen chapters under these



1. Set aside a few minutes each day when you can be alone and undisturbed.
2. Talk to God simply and naturally. Use your own language. Do not try to be too formal.
3. If you have opportunity during the day at home or your desk or shop, on the bus or street car, close your eyes and talk with God.
4. Think positively not negatively as you pray. Let your prayers affirm that you know God is.
5. Pray with confidence that your prayers reach out instantly over land and sea and surround your loved ones with God's love.
6. Always state that you are ready to accept God's will. You may ask for what you want but express your willingness to accept what he sends.
7. Pray for strength to do your best. God will do the rest.
8. Say a prayer for the people you do not like. Pray for your enemies if you have any. It will help them and release power to you.
9. Have a time each day when you can pray for our country, our president, and for our men and women in the armed forces. Ask for victory and a lasting peace.
10. Pray for the coming Kingdom of God when men everywhere in every nation, shall seek the reign of the Prince of Peace.

Adapted from a Sermon by
Herman Vincent Peck

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sections Dr. Brown expounds the Christ of the children, the philosophers, the historians, the lawyers, the clergy, the soldiers, the artists, the disciples and the saints. It is an inspiring unfolding of the many-sided approach through the centuries to the most baffling and most helpful character in history.

Every earnest Christian can be grateful for this last testament of a devout thinker and disciple of the Lord Jesus Christ.

F. F.

A Plain Man Looks At the Cross by Leslie D. Weatherhead. Abingdon-Cokesbury Press. 187 pages. \$1.50.

The size of a book is not determined by the number of pages it contains. This little book is one of the big religious books of the year. Not only the "plain man," whoever he may be, but also many a pastor, as well as inquiring laymen and questioning college students, will find in this volume the best answer that has been written to the problems relating to the value of the death of Christ to the modern man.

The ministry of Jesus is considered in the chapter: How Jesus Came to His Cross, and his attitude toward his death is recorded in the following chapter entitled: What Jesus Said About His Cross. With this Scriptural base for his study Dr. Weatherhead then plunges into the interpretation of the meaning of the death of Christ on Calvary. In dealing with the traditional theories of the Atonement he is reverent, but honest. Clearly he reveals the inadequacy of these theories, but more clearly than most writers he shows that each of these formulas contained some vital truth. Dissatisfied with all of these statements he presses on for explanations that will have more value for himself and the plain man of today. But always he is humble, recognizing the limitations of the human mind.

To this reviewer, who in his thinking had come to much the same position as Weatherhead, it seems that the most suggestive and vital, as well as original, part of his interpretation lies in his emphasis upon the continued humanity of Jesus. Here, says he, was the basis of the great struggle in Gethsemane and of the agony of the cross, in the realization of Jesus that Calvary was not the end, it was merely a step in his continued humanity. Here also lies the secret of Jesus as Savior. Though he no longer has the limitations of a human body, the Christ is still both human and divine. This suggestion is rewarding and is not unreasonable. One question arising here, but unanswered in this book or elsewhere, is the relationship of the natures, or expressions, or persons, of the Trinity.

We are telling our friends to buy this book. We think too much of it to lend it now. It should be required reading for Lent for pastors and the intelligent layman will find it unusually helpful.

C. W. B.

The Bible

Encyclopedia of Bible Life by Madeleine S. and J. Lane Miller. Harper & Brothers. 493 pages. \$4.95.

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(Turn to next page)

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Book Reviews

(From page 43)

cial customs, institutions, religious and everyday life among the people in Bible days prepared these authors to write a comprehensive and highly valuable reference book for ministers, teachers, and libraries, especially church school libraries.

Encyclopedia of Bible Life is written in a readable style, conveniently arranged and indexed for easy reference, and includes 245 excellent, up-to-date photographs supplemented by good maps—aids necessary for visualization of the land of the Book. It contains all that any student would want to know about the way of life in Bible times. The frequent references to Biblical passages make it possible for one to read with the Bible at hand with new knowledge, insights, and appreciation.

H-L. H. P.

It All Happened Before by Roy L. Smith. Abingdon-Cokesbury Press. 136 pages. \$1.00.

The author does not think that the prophets of Old Testament times were directing their message to modern generations, but rather believed that they were concerned wholly with contemporary problems. Nevertheless, he finds in what they said much wisdom for our day, because history tends to repeat itself, human nature remains much the same, and basic truths are timeless. The social, economic and political problems of the present are ancient problems and the solutions to them are equally ancient.

One cannot study the history of the Hebrew people without discovering almost startling similarities between it and the history of our own American Republic. While God has indubitably been active in all human history, nowhere has his activity been more evident than in the affairs of the Hebrews and the affairs of America. E. Stanley Jones is right in saying that he knows not that America represents God's last effort to save the world, but he is certain that it is his latest effort. Dr. Smith makes a timely and needed contribution to a better understanding of how God works through men and nations to achieve his purpose. His book will increase hope, courage and faith.

T. C. J.

The Shepherd God by Joseph Howard Gray. The John C. Winston Co., Philadelphia. 100 pages. \$1.00.

Of the writing of books and the making of sermons on the twenty-third psalm there is no end. Nor should there be. So rich is it in spiritual truth, so beautiful in words and imagery, that merely to call attention to it again is to suggest some new and helpful thought upon it. This little book does more than that; it leads the readers through into new understanding and fresh application. If it does so less than others, it still deserves a reading. This reviewer has recently reread *The Song of Our Syrian Guest* which for beauty of form and depth of spiritual insight is hard to equal. Hence he is somewhat tempted to make a comparison unfavorable to Dr. Gray's volume. Instead he would urge you to read both volumes.

T. C. J.

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Names of God in the Old Testament by Nathan J. Stone, Moody Press. 160 pages. \$1.00.

The author of this volume is professor of Hebrew at Moody Bible Institute in Chicago. He presents in this study a word analysis of the names of God as they are found in the Old Testament.

Dr. Stone begins with the word *Elohim*, the most frequently used form of the deity, and examines the various compounds of Jehovah. He does not study them in relationship to one another but takes the names according to their appearance in the Old Testament. The author believes that "there is a spiritual significance in the use of these different names" of God. He has no patience with those Old Testament scholars who see in these different names for God only "a literary basis." These names must have spiritual value and hence he finds in the plural *Elohim* the doctrine of the Trinity. The remaining eleven words for God are interpreted in the same manner. The author ignores entirely any relationship between the use of these words and their Hebrew historical context. While all students of the Old Testament may not agree with the author's method of study, nevertheless he has given some interesting interpretations and explanations for the twelve Hebrew words translated in our Bible as God.

W. L. L.

Y. M. C. A. at Work

I Have Seen God Work In China by Sherwood Eddy. Association Press. 137 pages. \$1.50.

The veteran of many Christian campaigns in China recounts the story of social and religious struggle in China. It is briefly and concisely told; the method is largely that of biography. These biographical studies, of course, are inadequate to the student of Christian missions in China but they are sufficient to point out the high lights of the past and the direction of the future.

In the chapter: "I Saw China's Great Wall of Exclusion Fall Down," the author put his real message. It is the story of the Student Christian Movement in which he had so important a part. Here is Christian romance to delight the heart. As the old China yields to the preaching of the Christian spokesmen one realizes the power of the Gospel. Great student audiences listened to the speakers. Among these were the great men of China. C. W. Wang Yuan Shih-kai, Wu Ting Fang, Chiang Kai-shek are among those discussed. If you do not read the rest of the book read this chapter.

This is not a war book. It helps to put the war in its right setting as far as China is concerned. It gives hope that the moral, religious and political progress which has been so evidenced in China during the past generation will continue through the years to come.

W. H. L.

History of Y. M. C. A.—Church Relations in the United States by S. Wirt Wiley. Association Press. 227 pages. \$2.00.

The purpose of this painstaking, realistic study is to bring to light the actual services of the Y. M. C. A. to

the churches and by the churches to the Y. M. C. A. Points of conflict are analyzed not so much for the purpose of making relationships comfortable but to make the combined impact of the churches and the "Y" as fruitful as possible. This book is offered as a background study for those concerned with present conditions and with planning for the future.

There are chapters about Y. M. C. A. programs, policies and relationships through the years. Others deal with Post-War Relations in Local Communities, Relationships with the Denominations, National and International Relationships and Problem Areas. Each chapter ends with a lucid summary. There is an appraisal of Y. M. C. A. work in World War I.

This volume should be of special interest to all Y. M. C. A. workers and also to town and city ministers who wish to enter into more helpful relations with the "Y". The author has had thirty-five years of experience in dealing with his field of study and has served on committees of the Federal Council of Churches of Christ in America and the National Committee of the Y. M. C. A.

J. C. P.

Jewish Publications

Germany's Stepchildren by Solomon Liptzin. The Jewish Publication Society of America. 298 pages. \$3.00.

Dr. Solomon Liptzin is chairman of the German Department of the College of the City of New York, where his particular field of teaching is German literature. Out of his profound study of the literature and philosophy of Germany he has produced nine volumes and numerous articles on Germany and its culture. In this book he addresses himself to the age-old problem of the relationships between the Jews of the diaspora and the national cultures of their respective countries.

Dr. Liptzin has approached this problem, as it existed in Germany and Austria, by presenting the views of German-Jewish writers; poets, dramatists, essayists, novelists and philosophers. These authors represent various views including Zionists, assimilationists, pan-humanists, and others. Among the great names that stand out are Heinrich Heine, the poet, Theodor Herzl, the founder of Zionism, Arthur Schnitzler, Theodor Lessing, Stefan Zweig, Martin Buber, the philosopher, and others. As one reads excerpts from the writings of these men and also the objective comments of the author he will begin to appreciate the complexity of the German-Jewish problem and the variety of solutions that were offered by Jews. He will perhaps be amazed to learn that the earlier writings of Lessing, as well as the expressions of Weininger, were turned against the Jews and made a part of the doctrines of Nazism.

The author's own position is akin to that of the pan-humanism of Max Brod, Richard Beer-Hofman and Martin Buber, who affirm the desirability and even the necessity for the continued existence of the Jews as a distinct people, but who see the primary justification for the survival of this unique group in its striving towards supra-nationalism, in its dictating itself to the service of humanity at

(Turn to next page)

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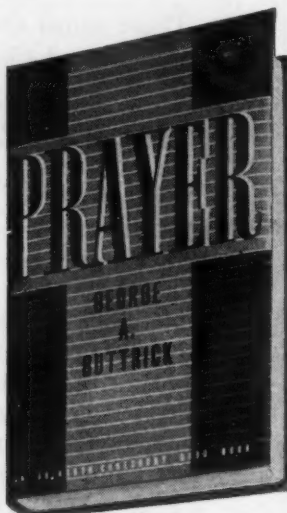
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Book Reviews

(From page 45)

large. He closes with the affirmation that the heart of Jewry is sound. Again, out of persecution and suffering, these long-suffering people have found unity and strength.

Your reviewer took up this book with misgivings, feeling that it might be merely propaganda and dull reading. Neither of his fears was justified. This book shows the marks of objective scholarship of a high order and of literary craftsmanship of the best. We were delighted and interested as we read this work and through it came a new feeling of respect and fellowship for the Jewish people. One cannot help feeling, as he reads of the German-Jewish problem, that a great many parallels can be drawn to our own race relations between Negro and white.

C. W. B.

Sabbath, the Day of Delight by Abraham E. Millgram. Jewish Publication Society. 495 pages. \$3.00.

This is an anthology on the Sabbath written and compiled by a Jewish rabbi for instruction of Jewish people. It starts with the story of the traditional home observance on Sabbath evening giving an interpretation of the custom. Prayers and hymns are included. The hymns have both English and Hebrew texts. Musical scores are also printed.

Following this introduction there are sections devoted to the Sabbath in holy scripture, in art, in literature, in short story, in humor, in poetry and other areas of history. The authors of the material and the subjects discussed are too numerous to mention in this review. The pages which deal with the transition from the Jewish to the Christian Sabbath in the Christian community are factual and clear. It is one of the most honest presentations of the subject that the reviewer has seen.

The book is replete with illustrations which add to its delightfulness. A book like this can do a great deal to make Christians more familiar with the faith of the Jewish neighbors. It should be in all of our reference libraries.

W. H. L.

Preaching

Narrow Is the Way by William E. Park. The Macmillan Company. 170 pages. Price \$2.00.

Few of us are called upon to preach to college congregations, but a careful study of this book of sermons preached to students will reward any minister. Many of the sermons in this volume were first preached to students of the Northfield Schools and then revised and delivered in other schools and colleges.

Dr. Park does not begin his sermons with a text, but these sermons have a distinctly Christian emphasis and background. There is a refreshing originality about these nineteen addresses which should appeal to both young and old. The author's use of humor in the sermon is worthy of note.

The sermons which appealed most to your reviewer are entitled *Creative Anxiety, Triumphant Over Trouble, On Being Thankful, Divine Discontent, and It's Hard to Be Good*.

These discourses are marked by clar-

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Ohio: Here are two that get "in my hair": (1) "Will you contact the members?" or "since I contacted him." Contact is a noun, not a verb. *Comment:* It is also a verb, though the usage here protested ("To establish business or social connection with") the dictionaries call slang. (2) "You can be assured of the deepest concern of we who are in the ministry. . . ." . . . It is surprising how often reputable speakers make this error, seemingly unmindful of the requirement that the object of a verb or preposition shall be in the objective case. *Comment:* So, we sometimes hear, "Between you and I"!

Wisconsin: Emphasize the difference between DEPRECATE and DEPRECIATE. *Comment:* DEP-re-cate means "to plead strongly against; express disapproval of, as a plan, purpose or course of action"; while de-PRE-shi-ate means "to lower the value or rate of; to speak slightly of; disparage."

Misquotation

It is not unusual to hear familiar verses from the Bible misquoted—not accidentally because such quotations are repeated—because the words have been learned incorrectly. For example, in the Priestly benediction (Numbers 6:24-26) "the light of" is often inserted in the last verse to make it, "The Lord lift up THE LIGHT OF his countenance upon you. . . ."

Change Required

One change which is required in this same benediction, however, is the use of "you" instead of "thee" when spoken to a congregation. "Thee" is singular. The books of common worship have usually changed this form to make it read, "The Lord bless you, keep you, etc."

Style the Servant of Truth

"Do not foolishly attach value to carelessness and disorder. Pay sacred heed to the ministry of style. When you have discovered a jewel give it the most appropriate setting. When you have discovered a truth give it the noblest expression you can find. A fine thought can bear, indeed demands, a fine expression. A well-ordered, well-shaped sentence, carrying a body and weight of truth, will strangely influence even the uncultured hearer. We make a fatal mistake if we assume that uncultivated people love the uncouth. I have heard Henry Drummond address a meeting of 'waifs and strays,' a sombre little company of ragged, neglected Edinburgh youngsters, and he spoke to them with a simplicity and a finished refinement which added the spell of beauty to the vigor of truth. There was no luxuriance, no flowery rhetoric: nothing of that sort: but the style was the servant of the truth, and, whether he was giving warning or encouragement, making them laugh or making them wonder, the sentences were 'gentlemanly,' a combination of beauty and strength."—From *The Preacher: His Life and Work*, by J. H. Jowett (Doran, 1912).

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While Dr. Park's style of preaching may not appeal to those whose chief interest is in textual or expository sermons, these addresses are of the best sort of contemporary topical preaching. The author is president of the Northfield Schools, East Northfield, Massachusetts.

J. C. P.

The Constant Fire by Allan Knight Chalmers. Charles Scribner's Sons. 172 pages. \$2.00.

This is a book for inspiration as well as for information. It is one of those books, unfortunately too rare, through which the author transmits the radiant reality of his Christian experience to

the reader. But it is neither shallow nor sentimental; it challenges the intellect while it warms the heart. Not an easy book to review or summarize, it uses the method of turning life around for observation as its various facets reflect the flame that is Jesus.

We find our design for living in Christ, in him we find fellowship, no man ever needs to stand alone. He is our protection against oblivion. This book is a stirring call to arms against that type of Christianity which would use unworthy means to attain desirable ends. He says, "You cannot protect the things that count by anything which denies them. You do not need to try to protect eternal values because they cannot be destroyed. On the contrary (Turn to next page)

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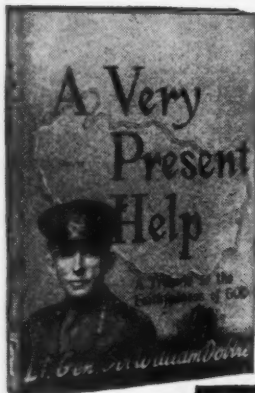
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Book Reviews

(From page 47)

those values . . . are your only protection against the oblivion which you fear."

As all who know of Dr. Chalmers will expect, this volume is not concerned with the inner spiritual life of man, without recognition that the spiritual life cannot grow apart from a Christian relationship to the world society. So, he urges, in things that matter the Christian must be above compromise. He must be willing to do his part in beginning, at least, the cure for injustice which is the ancient formula of the voluntary suffering of the innocent for the sins of the guilty. The hope of the world lies in that Constant Fire of faith, that Jesus has the words of life.

Cooperatives

I Speak for Joe Doakes by Roy F. Bergengren. Harper and Brothers. 167 pages. \$2.00.

Mr. Bergengren is the managing director of Credit Union National Association, Inc., and speaks for the four million members of the thirty-five hundred credit unions he has helped to bring into existence. Joe Doakes is the common man, often mute or without advocate.

The thesis of the book is that the cooperative way is the most certain means to peace and prosperity, at home and abroad, and that effective demonstration of this fact has been abundantly given from the inception of credit union by Pastor Friedrich Wilhelm Raiffeisen in Germany and the Rochdale pioneers in England, a century ago, to the present in Westfalia, Iowa, where a Roman priest by cooperative philosophy and practice brought an impoverished and disorganized rural community to economic and social health.

The title might be misleading. It was more important to speak to Joe Doakes than speak for him. Joe Doakes must know and should know through very cooperative demonstration, that he must make his own abundant life; that promises of politicians for any number of millions of jobs, or promises from any source are still baits on the hook for his votes and his concurrence in schemes not devised for his benefit.

The author sustains a large share of faith in the dying order, though in his magnificent work he envisions the new society. That faith is perhaps unwarrantedly great. And possibly he might have made it more clear to Joe Doakes that he and his fellows must save themselves and the democratic way of life.

The reviewer holds that every high school and college department of social science should include a thorough course in the cooperative system and that this book ought to be one of the texts employed.

J. F. C. G.

Youth

Famous Explorers for Boys and Girls by Ramon P. Coffman and Nathan G. Goodman. A. S. Barnes & Co. 166 pages. \$2.00.

History is exciting—boys and girls reading this book will be impressed by the vividly told tales of great men in history, traveling with Leif Ericson to

America, around the world with Magellan, to the South Sea Islands with Capt. Cook, to the South Polar Regions with Admiral Byrd. The adventures of the air explorers including Lindbergh, Amelia Earhart and Wiley Post, conclude the book.

A valuable book written by two men who understand the needs of young people and one which will be enjoyed by all of them from six to fourteen.

M. L. R.

Reaching Children by Mildred Morningstart. Moody Press. 176 pages. \$1.50.

Here is a volume rich in suggestions that will be helpful to workers with children. Every Sunday School worker who is trying to find suggestions for children's work should read it. The author has written out of an experience in training children and has given much of the result of her work.

The book discusses such themes as Inviting the Child To Christ, Teaching the Child To Pray, The Use of the Flannelgraph and Building Attendance. In all these and in the discussion of the other themes of the book the writer gives a richness of information that will help many a children's worker over many rough places.

A. H. J.

Teaching Religion in the Public School by Conrad A. Hauser. Round Table Press. 300 pages. \$2.00.

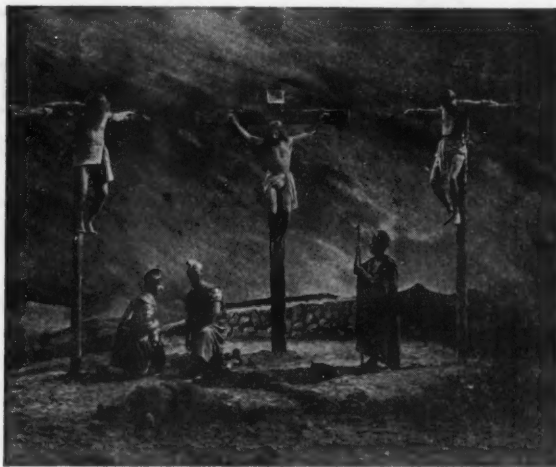
As a study of the problem of the teaching of religious teaching in the public school, the book is a step in the right direction. But the substance of premises and suggestions is none too sound. The field will, of course, be more easily charted, some day, from the retrospective position.

The author accepts the current concepts as to the interdependence of Christianity and democracy, which, incidentally, would have shocked Calvin, Luther and Jonathan Edwards. Also that the present war is Christianity's aid, driving out the devil by Beelzebub! Again, that the present, obvious progression in paganization of society might be stayed by the inclusion of religion in the public school curricula! Yet Germany has regularly taught religion in her schools! And Russia is America's ally! All which, and more, is clear proof that the stock-room equipment had better be left unused.

Another obviously impracticable suggestion proposes the limitation of church-instruction to differential, denominational materials, leaving the state, i.e., the school, to teach the essence and universal elements of the faith. That would be tantamount to a resignation of the church from education.

Doubtful, also, is the assumption that the increase of juvenile crime is due to the absence of religious instruction in the public schools. The reasons are sociological: the world in which the child and youth is growing up is in disharmony and chaos, with consequences of obvious results as to youth.

J. F. C. G.



The Crucifixion from "Journey Into Faith"

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THE CHRISTIAN FAMILY IN THE WORLD TODAY

Condensation of Mother's Day Sermon

Someone has said that the word "home" is one of the most sacred words in the English language. On Mother's Day many will think back to the home of their childhood with affection and gratitude.

However, if we would think of the home with intelligence and understanding, as well as with sentiment, we must realize that the family institution has undergone some changes through the years.

There are certain tendencies which have brought about a disintegration of the old form of family life which we speak of as "the old fashioned home." Recreation which once centered in the family has become commercialized. Modern industry has scattered the home group. Public institutions such as hospitals and public schools have taken over what were formerly home responsibilities.

What shall we say about these changes? Three things: First, the family constitutes a real problem today. Second, the war has accentuated this problem, i.e., war work by wife or mother; the tendency of the war to hasten or postpone marriage and interfere with the normal association of the sexes. Third, there are certain abiding Christian values that the modern family can sacrifice only with the utmost peril to itself, to Christianity, to the nation and world.

What shall we do to solve the problem of the home in a changed world and a world of total war?

First, we need a new recognition of the fundamental importance of the family as a unit of the social structure. Jesus recognized this when he made the monogamous family the ideal symbol of his kingdom with God as Father, men his children and brothers to one another.

Second, we must recognize the fundamental importance of the home as an institution of education. Think of the training and development that come to parents when they make sacrifices for their growing children. Think of the influence of the home on the child. Someone has spoken of it as "nature's chosen method for shaping the character of the child." To learn to live in the big world, the child must first

live in a small world which is within his comprehension.

Third, the home is of fundamental importance in the modern world because, by its very nature, it exalts personal values above material values. More than any other institution it exists for persons and is a place primarily to foster personal values: love, goodness, kindness, memories, affection.

Fourth, the home is fundamental in that it serves a useful social purpose. A good home is a household of co-operative service.

Fifth, the family in the modern world needs the religious motive. If, as we have said, the family exists primarily to develop persons and serve society, then it simply cannot get along without religion. The Christian family is the most important institution of society. It can do much for the country and the world. It can radiate its loves and sacrifices into the life of the community like the light of the world.

Once I entered a home and found this sign hung up in the living room: "This is none other than the house of God, this is the gate of heaven." When this is a fact—of such is the kingdom of heaven.

POEM BY GRACE NOLL CROWELL

So long as there are homes to which
men turn

At close of day,
So long as there are homes where children are

Where women stay,
If love and loyalty and faith be found
Across these sills,
A stricken nation can recover from
Its greatest ills.

So long as there are homes where fires
burn

And there is bread,
So long as there are homes where
lamps are lit

And prayers are said,
Although a people falters through the
dark

And nations grope,
With God himself back of these little
homes
We still can hope.

A PRAYER FOR CHRISTIAN HOMES

Edith Agnew

Dear God, we know that the world's hope depends on Christian homes. Bless those that exist today, we pray Thee, and multiply them over the earth. We dedicate ourselves to the

(Turn to next page)

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The Sermon Scrapbook

(From page 50)

purpose of building, or helping others to build, families of faith.

May Christ live in the households of which we are a part, to teach us, to direct us, to sustain us, and to give us confidence for the future. In his name. Amen.

TRUE FAITH IN CHRIST

A Suggestion for a Sermon Series

Eldridge B. Hatcher

Why not give a series of sermons on incidents in the life of Christ, with him as the center of each incident? Let each story unveil its own special picture of the Master. Let each incident be a drama with Christ as the hero of the play and the dominating figure throughout. Some incidents suggested are:

1. *The Healing of the Nobleman's Son.* Christ's interest here was in developing the nobleman's faith.

2. *Nicodemus and His Visit to Christ.* Christ's effort here was to develop in this man a faith based not on his miracles but on himself.

3. *Christ at Nazareth.* Christ reveals himself in this incident not as a wonder-worker but as a spiritual worker—one who heals the broken-hearted, who sets imprisoned souls free and who makes the spiritually blind to see.

4. *Feeding the Five Thousand.* The sight of a host of miracle worshipers smote Christ to the heart, and the next day said to them: "You are seeking for another miracle of bread making. What you ought to want is me. I am the bread that is come down from heaven, but alas you have no eye for me!" Thus he sought to turn their gaze to himself as the fountain of eternal life. —From *Homiletic Review*.

SPRINGTIME OF LIFE

G. L. Perin

In every meter the praises of spring have been sung and never too sweetly.

When the north wind has shifted to the south, the winter has gone, the snows have melted,

When the time of blossoming flowers and singing birds has come,

When all nature has sprung forth into spring's resurrection, as by heaven's breath, what poetic imagination shall overstate the magic charm of a new-made world!

Such, too, is the springtime of life, which one has called the "sweet and heavenly child-time."

How full of prophecy for the coming days!

How full of fragrance and beauty in itself!

How full of the saps and juices which make for more abundant life!

(Turn to next page)

The Real America

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Help prepare for Freedom's big moment! The nation has a right to expect the clergy to lead this fight. Associations of business men, farmers, professional men, responsible labor leaders as well as rank and file citizens need leadership at the spiritual, non-partisan level.

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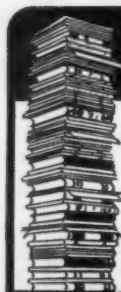
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LEPROSY, a grave menace to the health of the world, is to be fought in the countries of India, China, Korea, Burma, Thailand (Siam), Ethiopia, Liberia, and the Belgian Congo. Under the 5-year Postwar Anti-Leprosy Program just announced by the American Mission to Lepers, about 20 training centers for teaching native Christian men and women the latest scientific and educational methods in the prevention of leprosy, will be established in connection with leprosariums, medical schools and mission hospitals.

One of these centers will be operated at the All-India Medical College and Hospital at Vellore (above), the magnificent modern institution now being erected. A Fund of \$500,000 to underwrite this Christian enterprise is now being raised, by the American Mission to Lepers, which is the representative agency of Protestant churches in the United States. Dr. Eugene R. Kellersberger (top), for many years one of the world's foremost medical missionaries, is general secretary of the organization.

The Sermon Scrapbook

(From page 51)

Such is the happy springtime of the year and the springtime of life—full of promise, full of prophecy, full of joy!

Little wonder that the man in middle life often turns longingly back to watch the wayward sports of the care-free little child and says, "I would give the world to be a boy again."

THE WAYSIDE PULPIT

A smile has face value in every land.

To worry over imaginary injustices is to invite personal defeat.

* * *

Some folks never start being good until they begin feeling bad.

* * *

To be unhappy, believe all "they say."

* * *

Policy can never be the foundation of honesty.

Thomas Carlyle

I am now an old man and done with

the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me that there is nothing solid to rest on but the faith which I learned in my old home and from my mother's lips.

Elwood Worcester

If prayer were a hard, tiresome, unpleasant, unprofitable exercise, Jesus would not have practiced it, and Paul would not have so recommended it. Prayer is the release and unlocking of some of the most wonderful elements of our nature. Prayer is the solution of doubt, the attainment of peace and courage. Above all in its psychical process, involving perfect concentration, prayer is the intense realization of God and forgetfulness of all that is not God.

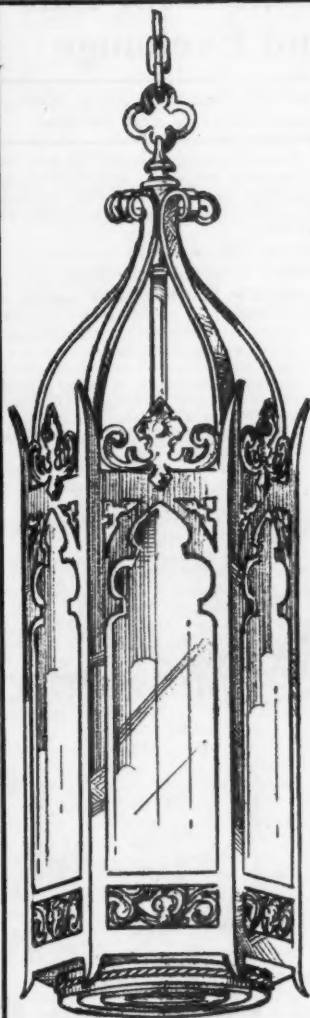
THE MOTHER LOVE OF GOD

The mother of Madame Curie, Madame Skodovska, was afflicted with a malady the nature of which she could not explain to her children. Tuberculosis had cast its shadow across her sad life and, while sometimes she permitted herself the luxury of running her fingers over the children's hair, if they, in the eagerness of response, crept close to her hoping to be embraced she fled from them in confusion. To the children, who loved their mother with great affection, this aloofness on her part seemed cruel and did much to sadden their lives. How little they understood that her own heart was breaking and that it was love that caused her to act with such restraint. Very slowly and painfully the young Sklodovskis learned the meaning of the father's troubled face and their dear mother's sadness. May we not all say that there are mysteries God in his wise providence and infinite mercy holds from his children? Archer Wallace in *Leaves of Healing*; Harper & Brothers.

THE POWER OF FORGIVING LOVE

Dr. George MacLeod has told of a young man in his parish in Scotland who once astonished his friends by committing a daring theft. Though he was sent to prison, he did not show the least sign of regret for his deed. Many people visited him, but no one seemed to be able to make the least impression. Early one morning when he was discharged he came to Dr. MacLeod's Institute. Because he was not sure what kind of reception he would get, he did not want to go home. At last, however, friends persuaded him to turn homeward. In the evening he came back to the institute a completely changed man. They asked him what he found when he reached home. He

(Turn to next page)



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The Sermon Scrapbook

(From page 53)

told them that his mother had a huge breakfast waiting for him, a complete new wardrobe, and the offer of a job. "And what are you going to do now?" Dr. MacLeod asked. "Well," he said, "if mother is really like that—" He could say no more. He broke down. He had seen forgiving love. He had felt its power. He was turning from the way of transgression. G. Ray Jordan in *We Believe!*; Abingdon-Cokesbury Press.

CIVILIZATION AND CULTURE

Civilization is the body of which culture is the soul. Culture represents spirit; civilization represents organization. Civilization expresses the means by which men live; culture, the ends for which they live. A culture, therefore, is made up of the ideas and principles, the attitudes, the spirit and the ethos, of an era.

Simple examples will help us to get this distinction clear. Take a hospital. Its significance for civilization is indicated by such things as the building, the equipment, and the technical skill of doctors and nurses. Its cultural significance is expressed by the atmosphere of the place, and by the degree of rich, self-sacrificing humanity shown by the members of the staff. It is thus conceivable that an ambulating Red Cross wagon, with a Florence Nightingale or a Wilfred Grenfell in charge, might express more genuine medical culture than the best equipped hospital in London or Manhattan. . . . Without true culture civilization is a shell, an empty pageant, a soulless machine, a garish sepulchre of souls. Culture, when it is true, is spirit and light. John A. Mackay in *Heritage and Destiny*; The Macmillan Company.

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First Methodist Church, Lake Wales, Florida. Lourie J. Ray, minister. Complete new building to cost \$110,000. \$35,000 in hand.

Free Methodist Mexican Church, Moorpark, California. New church and parsonage to cost \$5000. \$1000 in hand. Leonard C. Elver, minister.

Emanuel Reformed Church, Chicago, Illinois. S. C. DeLong, minister. Complete new structure following fire. To cost \$156,000. \$70,000 in hand. Architect is Benjamin Franklin Olson of Chicago.

South Presbyterian Church, Rochester, New York. Carner S. Odell, minister. Will build educational and social units. Estimated cost \$25,000. No architect yet selected.

First Christian Church, Eugene, Oregon. Walter J. Fiscus, pastor. New educational and social units planned. No estimate of cost. No architect yet selected. \$25,000 in hand for building.

Clarendon First Baptist Church, Arlington, Virginia. Worship and educational units to cost \$140,000. Frank L. Snyder is the pastor. \$29,000 in hand. Architect is Mr. Elmer Cappleman, Arlington, Virginia.

Presbyterian Church, Louisville, Kentucky. J. V. Cobb, pastor. Will enlarge the auditorium. Educational unit to be added. Estimated cost \$15,000. In hand, \$5000. No architect yet selected.

St. Paul's Evangelical Lutheran Church, Decatur, Illinois. Alvin Mueller, pastor. Complete new church to cost \$90,000. On hand, \$50,000. No architect yet selected.

The Community Church, Douglaston, Long Island, New York. M. Eugene Flipse, minister. Alterations to include new kitchen, additional office and study space, etc. The cost, \$16,000. The entire amount is in hand. The architect is Alfred A. Scheffer, New York City.

The Methodist Church, Middletown, Pennsylvania. William H. A. Williams, pastor. Alterations to include chancel, pews, narthex and carpet. To cost \$12,000. \$7,000 in hand. No architect yet selected.

Beech Street Baptist Church, Texarkana, Arkansas. Bruce H. Price, pastor. Will remodel and install air conditioning at a cost of \$25,000.

Olney Baptist Church, Philadelphia, Pennsylvania. Franz Edward Oerth, minister. This church is planning to erect a three-story, stone, education building. Preliminary plans being considered.

*We shall be glad to have our readers add to this list published month by month. If the information sent has not before been used in this periodical, we will send, in return for the information, one of our Pastor's Calling Lists including the loose leaf binder and fifty family information cards.

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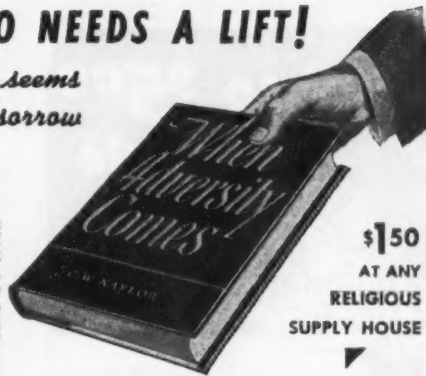
*... If strength seems
swallowed up in sorrow*

When Adversity Comes

By C. W. Naylor

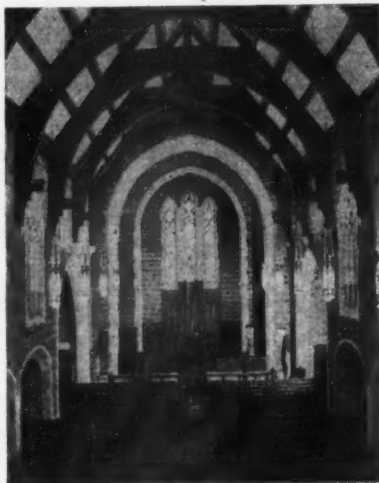
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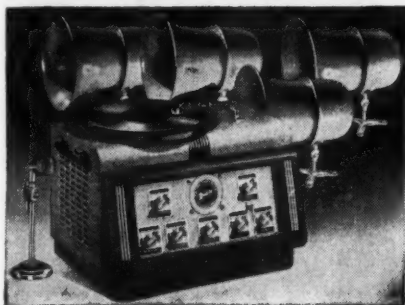
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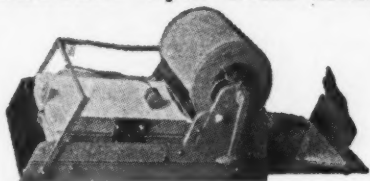


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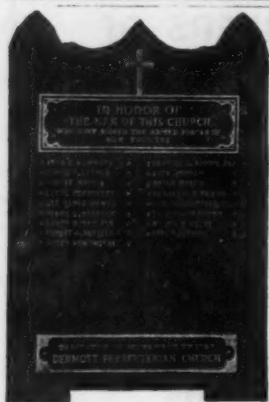
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Editorials

(From page 7)

Visit to an Historic Church

THE editor had occasion to be in Columbus, Ohio, a few Sundays ago. He took the opportunity to worship at the First Congregational Church made famous by the ministry of the late Washington Gladden. The old church where Gladden served stood much nearer to High Street. It was torn down a few years ago, giving way to a new gothic structure of near-cathedral proportions.

I recalled a story told by the Hoosier humorist, Bill Nye, which showed the glory of the old structure now a thing of the past. Mr. Nye was scheduled to lecture in the Columbus church. When he reached it all the doors were locked and the customers were waiting outside. The minister who was to introduce the speaker finally showed up and opened the doors.

Proud of the new building (it was new at that time) Dr. Gladden emphasized the fact that it had many exits. In case of fire it could be emptied in a few seconds. He led splendidly into the opening Mr. Nye sought for his remarks.

"What value," said the humorist, "are five exits from a building if there is no way to get into it."

The present minister of this church is Boynton Merrill, an importation from New England. I think readers may be interested in the sermon which was preached. It was a Lenten Sunday and the subject was, of course, the ministry of Jesus. The preacher used the story of Jesus with the Samaritan woman at the well of Sychar as the basis of the exposition.

He emphasized that Jesus was tired—it was

a period of physical and nervous letdown for him—when he came to the well. Then he proceeded to show how Jesus used very simple methods to regain strength and courage.

He sat down and rested. Rest periods, even those of a few moments are necessary.

He sent away his disciples. He required a few moments of solitude.

He asked for a drink of water. That is he sought the technique nearest at hand. A comparison was made with the opportunities offered by open windows, coming spring, friends, music, etc.

He forgot the water as he found an opportunity to be of service. So did the woman. The circle was completed.

It seems to this writer a most effective sermon for a war-wearied people.

The First Congregational Church of Columbus has a liturgical conscience. Of course, the new gothic building is well adapted for this. The traditional pattern of worship is followed but much of the material used has been compiled from extraneous sources. The vestments of the minister is limited to a Geneva gown and the academic hood. Choir robes are blue surmounted with white. The service is well synchronized, ministers, congregation and choir all participating. The entire service is distinctive as well as progressively worshipful.



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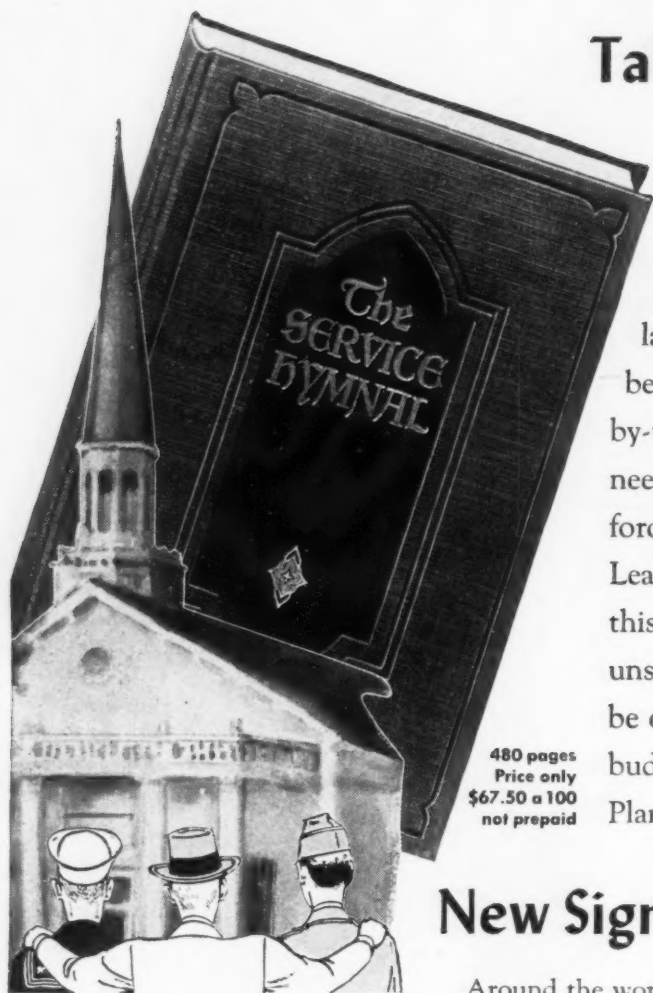
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